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TO THE

VERY REV. MONSIGNOR WOODLOCK,

RECTOR OF THE IRISH CATHOLIC UNIVERSITY,

THIS LITTLE WORK IS DEDICATED,

WITH FEELINGS OF THE DEEPEST GRATITUDE

FOR PAST KINDNESS,

AND OF THE MOST PROFOUND RESPECT

FOR HIS PRESENT DISTINGUISHED SERVICES TO THE

COUNTRY AND THE CHURCH,

BY HIS ATTACHED FRIEND,

THE AUTHOR.

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PREFACE.

THE object of the following little work is explained by the title. It is a *popular* life of our great saint, one intended principally for the people and for the young generation of Irish Catholics. It does not pretend to deep research,—although I have consulted during its Progress all the authorities which were at my disposal,—it is simply an effort to tell the story of Ireland's conversion in a less tedious way than has generally been done. It has been oftentimes to me a subject of astonishment, as well as of regret, that Irish children should, for so long a period, have been deprived of any authentic record, suited to their capacity, and written in a style calculated to interest them, of the wonderful deeds of the great servant of God to whom our country is indebted for the precious gift of faith. The name of St. Patrick is, of course, familiar to their lips, it is inscribed on our national banners, sung in our hymns, toasted at our dinners, yet how little, after all, is known of him or of his achievements, how little do we reflect upon his virtues, or consider the superhuman energy with which he accomplished his noble work. Every one has heard of St. Patrick, but who he was or what he did, or when he lived and how, is known to but a few.

The principal reason, no doubt, for this strange fact, is to be found in the meagre, uninteresting manner in which Irish history has generally been written,—the difficulty of obtaining materials for illustration, and the number of legends which, during the lapse of so many years

had accumulated around the memory of our saint, disfiguring and distorting his august image by false, puerile, and ridiculous representations, and, like the ivy which has grown about an ancient edifice, threatening to destroy in the end the venerable structure which, at first, it had tended to embellish. This evil has appeared to me very serious, and requiring a remedy. But I have always hesitated, hoping that abler pens than mine would take up the subject. The difficulty of procuring the necessary materials in this country was another obstacle. At last, however, at the request of friends whose opinions I respect, I determined to try, and the result is now before the reader. I have not sought to be novel; I have endeavored to interest, while keeping within the strict bounds of truth. I have studied all the authorities which I could procure. The publications of the Irish Archæological Society, especially those edited by the late lamented Dr. John O'Donovan, and the works of the Rev. Dr. Reeves, have enabled me to verify the names of the churches founded by our apostle, and to trace his route through Ireland with more accuracy than was hitherto possible. Some of my readers may be inclined to think that I have given too many details upon the ancient topography of Ireland; but I believed that it would be interesting to Irish Catholics to follow in spirit every step of the saint, and that, in this country in particular, separated as they are from the "old land," all would feel a special joy on beholding the labors of Patrick in those very localities within which they or their parents first received life. For the substance of the life itself and the order of the facts, I have nearly always followed the learned Dr. Lanigan, whose skill and accuracy have been so often extolled. Not that I believe him to have solved all the difficulties which have been raised against differ-

ent portions of the saint's career, but it would have been unsuited to the end for which this work was undertaken to enter into the critical examination of such questions. I have not tried to write for the learned,—for those who are skilled in our antiquities,—but for those who have neither leisure nor inclination for such laborious researches. To instruct the young is my chief desire. For them, I have culled out from the ancient legends whatever anecdotes appeared to me probable, or at least possible; for, even though in every case they might not be able to stand the test of a severe criticism, they serve as illustrations of the manners and customs of those ancient times. For the same purpose I have quoted freely from various writers, I have inserted several poems suited to the facts, with the hope of interesting the minds of children, and perhaps their parents also, in the study of the history and antiquities of Ireland and her church. By this plan, it is true, the work does not bear the marks of originality which some may desire, but I have only sought to form a *mosaic* of agreeable proportions, and with all its parts ırmoniously combined. Whether I have succeeded in .is object or not the public shall decide, but whether .ccessful or not, the work to me has been a labor of ve, and I shall consider myself fully rewarded if the emory and the feast of our national saint receive there- any increase of veneration and of respect, or if it serve to console, to encourage, or to enlighten even one of his children.

New Year's Day, 1863.

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LIFE OF ST. PATRICK.

CHAPTER I.

PAGAN IRELAND—ITS RELIGION.

Our knowledge of pagan Ireland is very limited. We possess, as yet, but an imperfect idea of the social relations, the laws, and customs of the ancient races which successively occupied its soil. The bards, it is true, have painted in glowing colors the primitive condition of Erin, her power, her learning, and her civilization. But we are not yet capable of discerning how far the truth may be mixed up with fiction, nor to what degree poetical fancy may have embellished simple facts. Unfortunately for this portion of our history, we possess no written authentic documents which can be clearly assigned to pagan times; and although other monuments are to be found, such as pillar-stones, raths, and cromlechs, which are undoubtedly anterior to Christianity they are silent with regard to the

generations which erected them, or who sleep beneath them. The isolated position of Ireland, which preserved her from the invasion of the Romans, contributed also to retain in obscurity her laws and her customs; and perhaps, though the wish may not seem patriotic, we have reason to regret that no Cæsar came to write his Commentaries on her shores, nor a Tacitus to depict the manners of her people.

The fierce bravery of the Scotic clans, and their daring energy in battle, were indeed well known to the Romans, and still better to the degenerate Britons; but the interior of the country, the policy, laws, and constitution of the Irish tribes, were but little observed by them. The manner in which the study of Irish antiquities was pursued in the last, and at the beginning of the present century, has contributed not a little to increase the difficulties of investigation. It has, at all times, proved a difficult task to discover the origin of ancient nations, and to pierce the obscurity which surrounds their first developments. There is something so mysterious and so solemn in those shadows which remote antiquity always casts before it, that the mind of the investigator becomes more or less impressed with a secret reverence for those things of old, and a dread of profaning them by too near an

approach. The imagination then begins to exercise a stronger influence than the judgment; trifles are seized upon with avidity as furnishing materials for the most extravagant hypotheses; theories are produced which have little to support them, and sober, deliberate reasoning seems to be reserved for other subjects. Such has been frequently the case with most of the nations that can lay claim to high antiquity. But Ireland has, perhaps, more than any other, suffered from this theorizing mania. The peculiar characters of her ancient history, the many and singular anomalies presented, not only by her people, but by the physical features of the country, the singular union, which was everywhere discovered, of real barbarism and as real refinement, of gross ignorance and of curious knowledge, confused the ideas of many of our antiquarians, and gave birth to so many wild conjectures, and such unfounded, or at least such unproved, theories, to the support of which every thing, even truth itself, was frequently made subservient, that learned men gave up all hopes of seeing any light spring from such a chaos. A better spirit has, however, lately come into the land: the old records are being published; the laws and manners of ancient times are being elucidated and explained in the important labors of the Antiquarian Societies; and ere long, by the publication

of the Brehon laws, we shall have as faithful a picture as it is now possible to form, of the ancient state of Ireland.*

It is a singular circumstance that Ireland, even in pagan times, was known to the ancients by the name of "Sacred Isle." Whether this epithet arose from a Greek corruption of the national title Erin, or from the fact that Ireland was the chief seat or centre of some superstitious worship, as is more generally believed, it is not easy now to determine. It appears, however, highly probable that the latter supposition is correct, from the traditions which have been preserved from the wreck of the past, from the nature of the superstitions still existing among portions of the peasantry, from the very names of many of the towns and hills and rivers and plains, which seem to refer to pagan rites; all which clearly point out the fact that Ireland was, in times anterior to Christianity, subject to a religious belief which imprinted deep traces on the national mind, although the precise nature of that belief is

* Alas! that the two great master-minds—O'Donovan and O'Curry—who had contributed so much to cover with flesh and blood the dry bones of our old records, and who had rekindled them into new life, should themselves have so lately passed away from the scene of their labors ere they could taste the sweets of a well-merited success!

not clearly ascertained. It is generally called Druidism; but we must not confound it with that which flourished in Gaul, and of which Cæsar has left so ample a description. In the latter country the Druid was a sacrificing priest who offered victims—sometimes even human victims—before the various idols which were worshipped there: whereas in Ireland we find no distinct mention of any sacrifice, nor, except in a single instance, which shall be presently mentioned, do we discover the existence even of idols, in the sense which the Greeks and Romans attached to this word. The Irish Druids would seem to have been a body of men addicted to magic arts, and mysterious incantations and ceremonies calculated to impose upon an ignorant and credulous people; and their religion seems to have principally consisted in the adoration of local or topical deities, or of the heavenly bodies and the various elements of the natural world. The imperfect notices of our annals would seem to lead to the conclusion that the ancient Irish were ignorant of such divinities as Jupiter, Mars, &c.; although the Tuatha-de-Danaans, one of the early races which colonized Ireland, endeavored to introduce such a system; and wherever we find traces of hero-worship, or idol-worship, they seem to have been confined to this singular people. Among the idols

thus introduced, we have *Danaan*, the mother of the gods; *Buanann*, the Irish Minerva, who instructed heroes in military exercises; *Mananan MacLir*, the god of the sea; and *Brigid* or *Bride*, the goddess of fire and of poetry; besides several others less celebrated.

Their ocean-god was Mananan MacLir,
Whose angry lips,
In their white foam, full often would inter
Whole fleets of ships;
Cromah, their day-god, and their Thunderer,
Made morning and eclipse;
Bride was their queen of song, and unto her
They prayed with fire-touched lips.

McGee.

We read, also, of three brothers of this race, who were named respectively MacColl, MacCeacht, and MacGreine, because, as our annalists tell, the first adored the *hazel-tree*, the second, *the plough*, and the third, *the sun*. Tighernmas is said by the Four Masters to have first introduced idolatry into Ireland, and his death is recorded in the year 3656 of the world, as having occurred while he was engaged in the adoration of the idol Crom Cruach, in the plain of Magh Sleacht, or Plain of Adoration, situated in the ancient Breffny (now Cavan and Leitrim).

This idol Crom Cruach, or, as it is sometimes

called, Crom Dubh, is the only one of which our historians have preserved an account. It was covered with gold, and was surrounded by twelve minor divinities. In St. Patrick's journey to Connaught, these were all destroyed, as we shall have occasion hereafter to relate. Yet even this idol may be considered as a type of the sun, and the other idols as symbolical representations of the signs of the zodiac.

Be that, however, as it may, this idolatrous system of the Danaan race does not seem to have struck deep root into the minds of the bulk of the nation, which always clung most pertinaciously to the worship of the elements, the earliest and most simple form of paganism. The sun, under the name of Beal, and the moon, under that of Samhain (savan), were, of course, the chief divinities, as the most conspicuous among created objects, and in primitive times the most likely to be considered by an ignorant people as exercising sovereign sway over all the elements. To this St. Patrick in his Confessions alludes, in the following terms: "That sun, which we see, daily rises by the command of God, but shall never rule, nor shall his splendor remain; and all those who adore it shall perish most miserably." The first of May was consecrated to the worship of Beal, or the sun, and fires were lighted in his honor, and, strange as it may appear, even

to our days, that pagan custom has been perpetuated. The moon was honored on November eve, and it is not improbable that from the ceremonies then observed have been borrowed some of the absurd superstitions which are sometimes practised on that eve. But not to these alone did the early Irish confine their homage. Their gods could be found everywhere—in the heavens, in the fountains, on the earth, in the sea; wherever a poetic and ardent temperament could discover grandeur and sublimity; wherever nature in her gentle or terrific aspects, in her beauty and in her simplicity, spoke to men of the wonderful attributes of the Creator, and invited them to adore his majesty. Besides the sun and moon, the elements, such as the *wind* and the *air*, had their peculiar worship, and the most binding oath among the ancient Irish was to swear by *all the elements*, the violation of which was never allowed to remain unpunished: in proof of which, we read that King Laoghaire (Laery), to whom St. Patrick preached, was killed by *all the elements*, because he had broken their oath.

In the rivers and the lakes superior beings were supposed to dwell; the woods and the mountains were peopled with the spirits of the mighty dead; the holy wells, and the streams, in their ever-gushing, never-ceasing flow, and the bright purity of

their waters, were reverenced and loved; the hills and the raths were fairy abodes—tiny beings lived there in palaces built by no mortal hand; and the souls of the good inhabited the sweetly-smiling regions of Tir-na-noge, the Land of the Ever Young. To a generous and imaginative people, every manifestation of God's power was transformed into God himself; and even his benefits were turned against him, and received the adoration which was due but to him alone. Fire and water, as opposing principles, had their rival worshippers. In the Tripartite life of St. Patrick, we are informed that in Mayo there was a certain well, which was commonly styled *King of the Waters*, and which was worshipped as a god, and a certain *Magus* or Druid who worshipped water, and held fire to be an evil genius, caused himself to be buried under a stone in that sacred well.

From the preceding observations the reader will be led to think that the religion of the ancient Irish, though essentially false and erroneous, was not so corrupting, so debasing, so hardening in its effects upon the heart, as the rites practised upon the continent of Europe. Sacrifices of animals were rarely—human sacrifices perhaps never—offered. Had those sacrifices been as common in Erin as in Gaul, St. Patrick might not have made so rapid a progress, and either his own life or those of his disciples would

have been offered up by the furious idolaters as a propitiation to their gods. A nation accustomed to offer up blood as an agreeable libation to its divinities, will scarcely abandon these same divinities without a closing sacrifice. St. Patrick, moreover, is silent upon this subject; and the different lives allude but little and obscurely to it. There is but one plausible reason for believing that any bloody sacrifices were offered in ancient Erin, that is the name of *Magh Sleacht*, or "Plain of Slaughter" (as Mr. Moore and others interpreted the words), given to the district in Leitrim, in which stood the idol Crom Cruach. But the late learned and lamented Dr. O'Donovan thought it susceptible of a different signification, viz., "the Plain of Adoration," or of bending, or of prostrations, because of the various ceremonies used in its worship. "The Druids," says Lingard, "were accustomed to dwell at a distance from the profane, in huts or caverns, amid the silence and gloom of the forest. There, at the hours of noon or midnight, when the Deity was supposed to honor the sacred spot with his presence, the trembling votary was admitted within a circle of lofty oaks, to prefer his prayer, and listen to the responses of the minister. In peace they offered the fruits of the earth; in war they devoted to the god of battles the spoils of the enemy. The cattle were slaughter-

ed in his honor, and a pile formed of the rest of the booty was consecrated as a monument of his powerful assistance."

There seem to have been, also, religious females connected with that body, somewhat similar to the Roman vestals. In the life of Cormac MacArt, we are told that a royal establishment of this kind was built at Tara, wherein none were admitted but virgins of royal blood, and that their duty was to keep constantly alive the fires of Beal and of Samhain, or of the sun and moon. The King of Leinster having, in a foray, destroyed the institution and massacred the inmates with their handmaids, the monarch was so incensed, that, besides putting to death the perpetrators of the crime, he decreed that a tribute should be exacted from the entire province of Leinster.

Amongst the most remarkable monuments of Druidic times, independently of the singular rocks called pillar-stones, are those extraordinary monuments of Knowth, New Grange, and Dowth, situated along the river Boyne, which have been so truly styled the Irish Pyramids, and are, perhaps, the most stupendous monuments of pagan times at present existing in Western Europe.

By the Cromlech sloping downward,
Where the Druid's victim bled;

By those towers pointing sunward,
Hieroglyphics none have read;
In their mystic symbols seeking
Of past creeds and rites o'erthrown,
If the truths they shrined are speaking
Yet in litanies of stone.

Mrs. W. R. Wilde.

Fourteen hundred years have elapsed since Druidism was superseded by Christianity; yet the many changes consequent upon its introduction, the troubles of the Danish wars, the struggles with the Normans, the pillagings, and the burnings, and the devastations of those periods, have not sufficed to obliterate the last lingering vestiges of paganism from the soil. How strong, then, and how deeply rooted must have been that doctrine in the minds of the people; how powerful their opposition ought naturally to have been to the tenets of Christianity; how great must have been the prudence, the energy, and the zeal of St. Patrick, when by the grace of the Most High, he was enabled to gain so glorious, so bloodless a victory over the powers of darkness, and cause the true Sun of Justice to rise at length upon our island, to change the "Sacred Isle" of paganism into the Christian "Isle of Saints and Doctors."

CHAPTER II.

CHRISTIANITY IN IRELAND BEFORE ST. PATRICK.

The insular and remote position of Ireland, and her freedom from the yoke of the Roman power, were the causes why some centuries should have elapsed before the doctrines of the Saviour were preached to her people. Some writers, indeed, relying upon a few passages of St. Chrysostom and others of the fathers, have asserted that Ireland had been visited from the earliest ages by apostolic men, nay, even by some of the apostles themselves. Although these assertions may be rejected as based upon no solid proofs, it cannot, however, be doubted that before the arrival of St. Patrick, there were many persons in different parts of the country, but especially along the southern and southeastern shores, professing and practising the doctrines of Christianity. Our old annals declare that the famous Cormac MacArt, who reigned in the middle of the third century, had obtained before his death a knowledge of that religion. The following passage from a very ancient document is quoted for its singularity.*

* Petrie, Essay on Round Towers, 299.

"Erin was prosperous during Cormac's time, and just judgments were distributed throughout it by him, so that no one durst attempt to wound a man in Ireland, during the short jubilee of seven years; for Cormac had the faith of the one true God, according to the law, for he said he would not adore stones or trees, but that he would adore Him who made them, and who had power over all the elements, i. e., the one powerful God who created the elements—in him he would believe. And he was the third person who had believed in Erin, before the arrival of St. Patrick. Conchobar MacNessa, to whom Altus had told concerning the crucifixion of Christ, was the first; Morann son of Carbry Cinncait, who was also styled the 'Just Judge,' was the second; and Cormac was the third." Cormac's death is said to have been owing to the malice of the Druids, because of his desertion of their creed.

The Munster traditions have preserved the names of four holy persons who lived, or were supposed to have lived, before St. Patrick, and were long regarded as the earliest fathers of the Irish church. These four were Kieran, Ailbe, Declan, and Ibar, who, according to the old account, were bishops, having received their jurisdiction and their orders from the pope. Dr. Lanigan, however, in his Ecclesiastical History, positively denies that they belong

to so early a period as that commonly assigned to them, although he admits that they were bishops at a later epoch. The first-mentioned, Kieran, who has been honored with the title of "First-born of the Saints of Erin," is said to have been first bishop of Ossory in Tipperary; although it is nearly certain that he must have lived about the middle of the sixth century, since he attended the school of St. Finian of Clonard, who died in 552. St. Ailbe, who was first bishop of Emly, comes next: but he could not have been bishop before the arrival of St. Patrick, since he died in 527, that is, ninety-five years after that arrival. St. Declan was born in the Decies, county Waterford, and died near the close of the sixth century. St. Ibar, of Beg-Erin, died in 500. There is, therefore, no valid reason for supposing those saints to have lived before St. Patrick, still less to have been bishops before him. Several other holy Irishmen are also assigned to these first centuries, but incorrectly: such as St. Beatus, whose memory is venerated in Switzerland; St. Mansuetus, who became bishop of Toul; St. Cathaldus, bishop of Tarentum, in Italy; and the most celebrated of all, the Christian poet Sedulius (whose name is supposed to be a Latinized form of the Irish Siedhuil, now commonly Shiel), who was the author of some hymns still sung in the offices of the church.

Whatever may be thought of the claims of the preceding names to so high an antiquity, we have it upon undoubted authority that Christianity had already penetrated to Ireland before St. Patrick, or even St. Palladius, reached her shores. Speaking of the latter, St. Prosper expressly says "that Palladius was ordained by Pope Celestine, and sent to preach to the Scots (the Irish) *believing in Christ;* which expression naturally implies that some or even many of the inhabitants of Scotia had already embraced the Christian religion, and that St. Palladius was sent to confirm the good beginning, and to keep them firm in the faith. But whence came those early Christians, and by whom were they converted?

A favorite hypothesis for a long time with the enemies of the Catholic Church in Ireland, and perhaps even still upheld by a few who prefer theory to truth, was to attribute their conversion to some Asiatic or Greek missionaries, and conclude that such Christians could, therefore, hold no communion with the See of Rome; and this assertion, unfounded and unproved as it is, in all its parts, is but the first link of that long *chain* of misstatements which has since been invented, in order to prove that the early Irish Church was entirely independent of the Roman pontiff, the ruler of the universal church. Without

entering into any controversy upon this subject, which has been often discussed and satisfactorily refuted by our best writers, it is sufficient to observe that it matters very little by whom the faith was first introduced into Ireland, whether by Greeks or Romans, since the faith of both, at that time, was identically the same, and by both the Roman pontiff was acknowledged to be the successor of St. Peter and the head of the Christian Church.

It is possible that the first knowledge of the faith might have been brought by the merchants who frequented the Irish ports, which, according to Tacitus, were better known and more favorably situated than those of Britain. It is still more probable that many Christians from Spain, Gaul, and Britain, during the severe persecutions so frequently excited against them by the cruelty of the pagans, should have sought and found in Ireland a safe refuge, where they might practise their religion without any fear of the Roman power. These early Christians were, perhaps, visited from time to time by some foreign missionaries, and although no bishops were yet sent to Ireland, the Church might have been gradually extending itself, as was the case with the American Catholics before the appointment of their first bishop. However, as their numbers increased, the want of a bishop began to make itself more

sensibly felt, and Rome, ever watchful over the interests of the Church, soon hastened to supply that want. Successors of him who was once commanded by his master to "launch out into the deep, and let down his nets for a draught," the Roman pontiffs have never hesitated to cast out the apostolical net into all the seas of this world, seeking souls for Jesus Christ.

St. Celestine I., who now occupied the chair of Peter, made choice of Palladius, a native of Britain, and a deacon of the Roman Church, for the important mission of converting the nation of the Scots (as the Irish were then, and for many ages after, exclusively termed); thus carrying the cross of the Redeemer into regions where the eagles of the emperors had never penetrated. Palladius seemed to be well suited to the work. He had been already instrumental in procuring the mission of St. Germain of Auxerre and St. Lupus to England, for the purpose of eradicating the Pelagian heresy, which was then spreading in a most fearful manner among the natives of that country. It is probable that, on their return, after having successfully accomplished the object of their mission, they communicated to the pontiff the miserable state of the Christians in Ireland, exposed, by their proximity, to the contagion of Pelagianism, without the help of regular

pastors, or a recognized head, and that Palladius was then appointed their bishop, as being well acquainted with the manners and condition of the people.

The missionary left Rome early in the year 431, accompanied by several companions, four of whom, Sylvester, Benedict, Solinus, and Augustine, are expressly mentioned in several of the ancient lives of St. Patrick. The pope bestowed upon them, before their departure from the imperial city, some books, besides the two Testaments, with relics of St. Peter and St. Paul, and many other martyrs. After a safe journey, Palladius landed near the place where the town of Wicklow now stands, and began to announce the good tidings of the gospel. It would seem that his success at first was considerable, and many of the natives were converted, for whose accommodation he caused three little wooden churches to be built. The first was at Cill Finne, whose position has not been identified, in which he deposited the various relics and books which he had brought with him from Rome; the second, at Teachna-Romhan, or House of the Romans, which, according to O'Donovan, is probably the place called Tigroni; the third, at Domhnach Arda,* which, ac-

* This church was erected on the great mountain now called *Slieve Gadoe*, on which there are still some ruins of

cording to the same authority, is perhaps the present Dunard, near Redcross, all in the county Wicklow.

When the news of these first successes of Palladius reached Rome, the most hopeful expectations of the speedy conversion of the entire island were entertained; so that Prosper, who wrote in the same year, hesitated not to declare that Pope Celestine had made Ireland Christian. But a sad change had taken place in the mean time in the affairs of the missionary. Nathi, son of Garchon, sovereign of the territory upon which he had landed, became for some reason the enemy of the saint. Perhaps the pagan priests who saw their false tenets confuted, and their lofty pretensions threatened with ruin by the strangers, worked upon his patriotism and his credulity so as to make him believe that these foreigners had designs inimical to the liberty and happiness of the country, and intended to bring the land into bondage and its religion into contempt.

The pagan prince entered warmly into all the views of the discontented, and by his power forced Palladius to depart from the island. He, however, left

an ancient church, with a holy well, much resorted to as a place of pilgrimage in honor of the missionaries Sylvester and Solinus, who were buried there, and whose memory has been always held in great veneration by the people.

some of his disciples after him to labor in secret for the good cause, and to keep alive the little sparks of faith which he had just enkindled; and bidding farewell to a land for which he had hoped to accomplish great things, but which divine Providence had destined for another, he sailed for North Britain, and after a stormy voyage, arrived at Fordun, in the district of Mearns, where he died on the 15th or 25th of December of the same year. His memory is still revered in that part of Scotland. An old Irish adage says: "Not to Palladius but to Patrick did God grant the conversion of Ireland."

A country that thus expelled a Christian missionary after a few months' labor, could not afford a very flattering prospect for his successor; and yet the harvest was already ripe for the sickle, and abundant fruits were soon to be gathered from its apparently barren soil. "A community of fierce and proud tribes, forever warring among themselves, and wholly secluded from all the rest of the world, with an ancient hierarchy intrenched in its own venerable superstitions, and safe from the weakening influence of Greece and Rome, would seem to present as dark and intractable materials for the formation of a Christian people as any that could be conceived. The result proves, however, the uncertainty of such calculations upon national character, while

it affords an example of that ready pliancy, that facility in yielding to new impulses and influences, which, in the Irish character, is found so remarkably combined with a fond adherence to old usages and customs, and with that sort of retrospective imagination which forever yearns after the past."*

But let us first consider who this new missionary is, and what advantages he brings with him for the accomplishment of his mission.

* Moore History of Ireland.

CHAPTER III.

THE BIRTHPLACE OF ST. PATRICK.—HIS PARENTS.—HIS EARLY LIFE.

No question, perhaps, has been more warmly discussed than that which regards the place where St. Patrick was born. The most general opinion formerly decided in favor of Scotland, at Alcluaid, now Kilpatrick, near Dumbarton. This was the opinion of Usher, Ware, Colgan, and many other eminent men. But the learning and ingenuity of Dr. Lanigan, in his Ecclesiastical History, has obtained a decided preference, in our days, for France, at or near the place now called Boulogne-sur-Mer. The reasons which induced him to adopt this opinion are many; —I shall only state a few of them. In a little work styled "Confessions," written by St. Patrick himself a short time before his death, we read the following words:—"My father was Calpurnius, a deacon, son of Potitus, a priest, of the town Bonavem Taberniæ. He had near the town a small villa, Enon, where I was made captive." Now, it is an undoubted fact that no town of the name Bonavem Taberniæ can be found in any part of Britain, either north or

south, whereas the town of Boulogne, which, previous to the reign of Constantine, had been styled Gessoriacum, resumed, soon after his death, its Celtic appellation of *Bonoven* or *Bonaum*, which was Latinized into *Bononia*. It was so called from its being situated at the mouth of a river, for *Am*, *Aven*, or *On*, in the Celtic language, signifies river, as we have still in Ireland the Avonmore, and the Avonduff, or Blackwater. The addition of *Tabernicæ*, marks its having been in the district of Tarvanna, alias Tarabanna, a celebrated city not far from Boulogne, the ruins of which still retain their ancient appellation, although disguised somewhat, under the modern name of Terouanne. The name of the city was extended to a considerable distance around it, which was thence styled *Pagus Tarbannensis*. Besides this testimony of the "Confessions," which in itself must be considered as one of the greatest weight, and with which Probus, a very ancient writer, coincides, we have also the tradition of the inhabitants of that country, that St. Patrick governed the diocese of Boulogne as bishop before he set out for Ireland,—from which, at least, it may be inferred that he must have resided for some time there,—although he could not have been bishop there, as we shall see hereafter. Finally, all the old writers admit that the place where St. Patrick was made captive,

was Armoric Gaul, while he was living with his relatives,—and that his mother was a near relation of St. Martin of Tours. "Now, it is plain from the Confessions that the place of his captivity was also tha of the residence of his family, or a country house not far from his usual residence. The spot was called Enon, which might be translated *river house* or *river lodge*." But how can this be reconciled with the expression of the poet Fiech, afterwards bishop of Sletty in Queen's county, that Patrick was born at *Nemthur?* In this way. *Nemthur*, or, as it should be more correctly spelled, *Nemhthur*, is pronounced in Irish *Nevtur*, as the letter *m* is aspirated. Between *v*, *ph*, and *p*, the affinity is so great that they have been and still are frequently used one for the other. Thus, then, we have Nephthur or Nepthur. This cannot have been a mere epithet, such as *heavenly tower;* nor can it be the name of a town, since St. Patrick calls his town Bonavem. It was, therefore, the name of a country or province, well known at the time when Fiech's hymn was composed. Now we find precisely such a country in ancient Gaul, namely, the great province usually called *Neustria*, but often also *Neptricum*, or NEPTRIA. "It comprised the extensive tract situated between the Meuse and the Loire, and consequently the territory of Boulogne. Probus agrees with this when he says

that Bannave or Bonavem was in the province of Nevtria." When St. Patrick, consequently, is called a Briton, it must not be understood as if he was a native of Great Britain, but of Gallic or Armoric Britain, which is itself different from Brittany, as it lay much farther north. "Pliny places in the very neighborhood of Boulogne, a people called Britons, whose territory stretched to near Amiens." There are, also, different circumstances in the life of the apostle, and several other expressions in the Confessions, which require that his birthplace should be fixed somewhere in the north of France. We shall notice them as we go along.

The next difficulty is to determine the year of his birth. Various dates have been assigned. Some mark the year 372 as the one in which he was born, thus making him over 120 years old, when he died in 493, according to their calculation. Others bring it still earlier, to the year 361. Here again I prefer to follow the more reasonable opinion of those who think that our saint could not have been born earlier than the year 387. Lanigan gives various reasons for this opinion, more or less convincing, but it is unnecessary to detail them here.

The family of the apostle was respectable. "I was noble according to the flesh," he himself states in his epistle to Coroticus. His father's name was

Calpurnius, who held the Roman dignity of decurion, or municipal senator, although he afterwards entered holy orders and was made deacon. The father of Calpurnius was Potitus or Otid, who likewise became a priest. Both the father and grandfather of St. Patrick had thus consecrated themselves to the service of the altar, after the death of their wives;—or Calpurnius and his wife might, by mutual consent, have devoted themselves to a life of chastity, after the birth of their son. The mother's name was Conchessa, the daughter of Ocmius or Ocbasius, and is said, though we know not on what foundation, to have been the niece of St. Martin of Tours.

Calpurnius and his wife, says an old writer, were both just before God, walking without offence in the justifications of the Lord, and they were eminent in their birth, and in their faith, and in their hope, and in their religion. And though in their outward habit and abiding they seemed to serve under the yoke of Babylon, yet did they in their acts and in their conversation show themselves to be citizens of Jerusalem.*

The child, when born, was called Succat, according to Fiech's hymn, which name signified in the old

* Jocelyn. Life of St. Patrick, chap. 1.

British language, *strong in battle*,*—and truly so did he prove afterwards, when fighting for the Most High. The scholiast upon the hymn adds, that this was the name given to him at his baptism; that he was called *Cothraige*, at the time of his slavery in Ireland, from the fact of his being sold to four masters; that he was called Magonius, when he was a disciple of St. Germain; and finally, Patrick, by St. Celestine, as a mark of dignity and a presage of his future renown.

It is more likely, however, that Patrick was his original name, as he never styles himself otherwise, and the other names may have been fabricated by his biographers as more clearly indicative of his natural character, or of the principal circumstances of his life. In the old lives we find mention made of a large number of relatives and sisters of the apostle, such as Lupita, Darerea, Lumania, &c.; but we can find nothing certain concerning this relationship, although, of course, it is not impossible that it really existed.

Of his childhood we know but very little. Jocelyn, it is true, describes a number of prodigies performed by Patrick, even in his tender years. At one time,

* This epithet is also written *Suchar*, or *Socher*, which might be intended to indicate his *meekness* as *sochair*, in Irish, means mildness.

by his touch, a blind man recovers his sight; at another, a flood that threatened to sweep away the dwellings of his native place is arrested by the sign of the cross, and is driven back by his prayers; at another, his sister Lupita, who had received a severe wound from a fall, is healed by her young brother, although the scar always remained to testify to the cure. But independently of the extreme improbability of such prodigies being performed by a child, the apostle himself, in his Confessions, with humility and with sorrow, declares that he was not as fervent as he should have been in his youth, and that the Almighty sent him the sufferings of his captivity to awaken within him feelings of more ardent piety. "I knew not God, and was led into captivity by the Irish as we deserved, because we estranged ourselves from God, and did not keep his laws, and were disobedient to our pastors, who admonished us with regard to our salvation: and the Lord brought down upon us the anger of his spirit, and dispersed us among many nations, even to the extremity of the earth, where my lowliness was conspicuous among foreigners, and where the Lord discovered to me a sense of my unbelief, that, even though late, I should be converted with my whole heart to the Lord, my God, who had respect to my humiliation and pitied my youth and ignorance, even before I knew Him,

and before I was wise and could distinguish between right and wrong, and strengthened me, and cherished me, as a father would a son." In those touching terms, which his humility suggested to him, did the saint, in after years, allude to his early boyhood, in order to convince his disciples that God had chosen him for the sublime mission of the conversion of souls, not because of his own merits or good works, but in order to show forth the riches of His power and of His glory, by confounding the strong things of this world with the things that are weak, and by teaching the wise ones of the world through the agency of the little and the foolish. "This I know most surely," he adds, "that before I was humbled, I was like a stone which lies in the deep mud; and He who is mighty came, and in his mercy raised me up, and again delivered me, and fixed me in his place; and from thence I ought boldly to cry out and to return thanks to the Lord for his so great benefits, here and forever, which the mind of man cannot properly estimate."

Such is the delicacy of conscience ever visible in the lives of the saints, who, considering themselves in the light of God's infinite holiness,—weighing themselves in the balance of that unspeakable sanctity which can discover spots and blemishes even among the blessed,—have ever held the slightest

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stains in horror, and have bitterly regretted their want of correspondence with divine grace. Thus St. Paul, although raised to the third heavens, where he had heard those divine secrets which man may not utter, calls himself the chief of sinners, the lowest of the apostles, not worthy even to be named an apostle. Thus did Patrick merit for himself the extraordinary graces with which he was favored during life, by the deep foundations of humility which he constructed in his soul,—"For God resists the proud and gives his grace to the humble." Notwithstanding, then, those hard terms which he applies to his conduct in early years, we can easily give credence to the old chronicler who thus describes the childhood of our saint: "And the boy Patrick grew up, precious in the sight of the Lord, in the old age of wisdom and in the ripeness of virtue. And the number of his merits multiplied beyond the number of his years; the affluence of all holy charities overflowed in the breast of the boy, and all the virtues met together made their dwelling in his youthful body. Entering, therefore, and going forward in the slippery paths of youth, he held his feet from falling, and the garment that nature had woven for him, unknowing of a stain, he preserved whole, abiding a virgin in the flesh and in the spirit. And although the divine unction had

taught him above all, the fit time being now come he was sent from his parents to be instructed in sacred learning. Therefore he applied his mind to the study of letters, but chiefly to psalms and to hymns and to spiritual songs, and retaining them in his memory, and continually singing them to the Lord; so that even from the flower of his first youth he was daily wont to sing devoutly unto God the psaltery, and from the vial of his most pure heart to pour forth the odor of many prayers."* But that peaceful life was soon to be broken, and the cup of sorrow became the portion of Patrick, as shall be related in the next chapter.

* Jocelyn, ch. 12.

CHAPTER IV.

ST PATRICK IS MADE CAPTIVE.—HIS LIFE IN IRELAND. —HIS RETURN.

The ways of God are not our ways, and wonderful is his providence over his saints. Those whom he designs to exalt and honor before men, must first be humbled and cast down. Through sufferings and tribulations the soul must reach its destined home, and even of the Saviour himself it is written, "that it was necessary for Christ to suffer and thus enter into his glory." In the Old Testament we see this conduct of Divine Providence frequently exemplified in his servants, but in none more beautifully or more wonderfully than in the holy patriarch Joseph, with whom our saint has been often compared by the old writers. Joseph, in the mind of God, was destined to save Egypt and Israel from the sufferings of famine, and to become the saviour of his people. Yet he is sold by his brethren; he is carried into Egypt as a slave; he is calumniated and cast into prison, and there apparently abandoned to die. Who could have dreamed that the young Hebrew slave and prisoner would be the future

deliverer of Egypt? Such, however, was the will of God, and the troubles and sorrows of Joseph became the very means by which the Almighty brought about that result. So did it happen to Patrick. He was brought as a captive to Ireland that he might bestow upon his masters the true liberty of the gospel; he was humbled to the dust that he might raise from their vices and their ignorance a heathen people, and that he might become the ruler who was to supply with food not only the inhabitants of the land of Erin, but all the neighboring nations which, for many centuries after, were nourished by the word of life brought to them by the Scottish or Irish missionaries. "Joseph refreshed with corn the Egyptians, oppressed with famine; Patrick, in process of time, fed with the salutary food of the Christian faith the Irish, perishing under idolatry: to each was affliction sent for the profit of his soul, as is the flail to the grain, the furnace to the gold, the file to the iron, the wine-press to the grape, and the oil-press to the olive."*

In the sixteenth year of his age, and consequently in the year 403, he was made captive, along with several others of his nation, by the Irish soldiers

* Jocelyn, ch. 13.

who followed King Niall of the hostages in his expedition to France. This expedition of Niall may strike us as astonishing, not remembering the circumstances of those times. The Scots, who were no other than the Irish, had, in conjunction with the Picts, long waged relentless war against the Roman garrisons in Britain. When the Romans were called home to defend their capital in Italy, the condition of the Britons, thus left at the mercy of their antagonists, was most wretched. Emboldened by their successes in England, and, perhaps, urged on by that same mysterious feeling which forced the Northern barbarians to issue from their forests and march against that guilty Rome which had become drunk with the blood of the martyrs of the Lord, the Irish, too, appeared as instruments to aid in the chastisement of the Cæsars. It is certain that not only Niall thus invaded France, but his successor Dathi penetrated as far as the Alps, where he was struck dead by lightning. In the house of the noble family of Sales, in Piedmont, there are ancient documents which confirm the truth of these Irish expeditions.

Patrick was ordered by his captors to the northern parts of Ireland, where he was obliged to serve four families, or, more probably, one family of four brothers, whence he received the surname of Coth-

raige, or Ceathartighe, from two Irish words signifying *four houses*. One of them, whether a brother or merely a partner, whose name was Milinc or Milcho MacCuboin, struck, perhaps, with the diligence and gentleness of the new slave, purchased him from the other partners. Milcho is said to have been a chief of Dalaradia, which formerly comprised the territory between Newry in the county Down, and Slemmish, in the barony of Lower Antrim, in the county of Antrim, but his residence was in the latter county. Others say that he was a magician, or minister of some pagan worship; others, that he was merely a chieftain of that district. By him, our saint was employed in guarding the flocks which, in those early ages, constituted the chief source of wealth; and it is the common belief of his biographers, as well as the constant tradition of the people, that his ordinary resting-place was on Sliabh Mis, or Slemmish.* In this lonely occupation he had leisure to meditate frequently on religious truths, and his soul became more enlightened by the rays of divine grace. The beauties of the surrounding scenery, the loftiness of the mountain, the solitude of the leafy forests, the green pastures spread out

* A remarkable hill in the county Antrim, 1437 feet above the level of the sea.

before his eyes, all spoke eloquently to his heart of the goodness and power of Him who had created all, and who alone could protect in his exile the captive youth. If even a profane poet could feel that

> "There is a pleasure in the pathless woods,
> There is a rapture on the lonely shore,
> There is society where none intrudes,"—

what must not have been the raptures of Patrick's heart in its daily solitary communings with the Divine Being, surrounded as he was by so many evidences of his power! As he listened to the whistling of the wind through the trees, or the screaming of the eagles from the mountain-top, or the roar of the torrent as it rushed through the valley, the idea of an Infinite Wisdom and Power must have become more deeply impressed upon his mind, and the nothingness of earth, when compared with heaven, more clearly visible to his soul. That such were the fruits which he gathered in his lonely watchings, we may infer from the following words of his Confessions, in which, despite his humility, he acknowledges the spiritual progress which he was thereby enabled to make. "When I came to Ireland, I was daily employed in feeding cattle, and oftentimes during the day prayed; and the love and fear of God more and more inflamed me, and

my faith and my spirit increased, so that in one day I have made a hundred prayers, and in the night nearly an equal number. So I also remained in the woods and on the mountain, and rose up before day to pray, in snow, in frost, in rain, and felt no injury; nor was there any slothfulness in me, as I now perceive, because then the spirit was ardent and warm within me." This, indeed, was a good school for the future apostle. Here did he acquire that humility and that patience which were so necessary to him in after years, to enable him to make himself all to all, in order to gain all to Jesus Christ. Here did he acquire that strength of body, that indifference to heat and cold, by which he was rendered capable, during his mission, of performing such long and wearisome journeys through every part of Ireland. Here, in fine, did he learn that unbounded confidence in God, and that ardent love of his glory, by which he enkindled in the souls of his disciples that consuming fire which destroyed so many old errors and abuses. Here, by means of his humble employment, he had frequent opportunities of mix ing with the lower classes of the natives, of acquiring the language of the country, and of becoming acquainted with the habits, manners, and ideas of the people, all which tended to render the path of the missionary easy and assured.

During Patrick's stay with Milcho, the latter had a vision, in which it seemed to him that Patrick was all on fire, and that the flames which issued from his mouth and eyes were about to seize on Milcho himself. "But Milcho repelled from him the flaming hair of the boy, nor did it prevail to touch him any nearer, but the flame being spread turned aside to the right, and catching on his two little daughters who were lying in one bed, burned them even to ashes; then the south wind blowing strongly, dispersed their ashes over many parts of Ireland. And Milcho awaking, meditated with himself on his couch what prodigy might this vision portend. On the morrow, Patrick being called before him, he declared unto him his dream, entreating him and conjuring him that, if he knew, he would unfold its interpretation. And Patrick being filled with the grace of the Holy Spirit answered unto Milcho: 'The fire which thou sawest issue from me, is the faith of the Holy Trinity, with which I am illumined, and which I shall endeavor to preach to thee; but my speech will find in thee no place, for thou wilt in the blindness of thine heart repel from thee the light of divine grace, and thou wilt die in the darkness of thy unbelief;—but thy daughters shall, at my preaching, believe in the true God, and all the days of their lives serving God in holiness and in justice, shall

piously rest in the Lord,—and their ashes, that is, their relics, the Lord revealing them and making of them signs, shall be carried into many places throughout Ireland, and shall give the blessing of health to many who are infirm.' Thus having spoken, he departed to his accustomed labor, and all these things happened unto Milcho and his daughters."*

After having remained six years in captivity, he was released from his bondage in the following manner, which is related by the saint himself. On a certain night he heard in his sleep a voice saying to him, "Thou fastest well, and soon art to go to thine own country." "And again," he adds, "after a very short interval I heard an answer addressed to me, 'Behold, your ship is ready.' And the ship was not near, but about two hundred miles away; and I had never been there, nor did I know any of the inhabitants thereof. And after a while I turned myself to flight, and left the man with whom I had been six years. And I came in the power of the Lord, who directed my course to Benum." This place, which was distant from Antrim two hundred miles, as above stated, must be some place in the south of Ireland and may mean either Bantry, which signifies the *coast* or *shore* of *Ben*, that is, Bentraighe; or, per

* Jocelyn, chap. 14.

haps, Bandon, on the Kinsale harbor. St. Patrick continues his narrative: "And I was under no apprehension until I arrived at the place where the ship was: and on the day on which I arrived, the ship was to sail from her place, and I said that I would sail with them. And the proposal displeased the master of the vessel, and he answered sharply with this reply,—'*You shall by no means come with us.*'" The saint does not explain the reason of the refusal, but Probus adds, and it appears highly probable, that it arose from the poverty of Patrick, who had not the means of paying for his passage. "And when I heard this, I retired from them, to go to a cottage where I had been entertained, and on my way I began to pray; and before I finished my prayer I heard one of them loudly calling after me, 'Come quickly, for the men call you.' I immediately returned to them, and they said to me: 'Come, because we receive thee *on* faith (*i. e.*, on credit, trusting to future payment); ratify friendship with us just as it may be agreeable to you.' And therefore, I ceased to retreat because of the fear of God; but, nevertheless, I had hopes that they would say that I should come in the faith of Jesus Christ, because they were Gentiles.

"We then set sail, and after three days we landed, and for twenty-eight days we journeyed through a

desert, and food failed and hunger prevailed over them. And the master said to me,—'*Christian, do you not say that your God is great and all-powerful? why, then, can you not pray for us, for we are in danger of famishing, for it is difficult for us to see any man?*' For I plainly told them: 'Be you converted from your religion to the Lord my God, to whom nothing is impossible, that he may send you food on your road, even until you be satisfied, because he has everywhere abundance.' And with God's assistance it happened so. Behold a herd of swine appeared in our road before our eyes: and they slew many of them, and remained there for two nights to refresh themselves and recover strength. Their dogs also were satisfied, for many of them had been left on the road half dead. And after these things they gave the greatest thanks to God, and I glorified him before their eyes. They also found wild honey, and offered me some. But one of them said, 'It is a sacrifice,' *i. e.*, something offered or consecrated to idols: thereupon I tasted none of it. On the same night I was asleep, and Satan strongly tempted me, which I shall remember as long as I shall live. He fell upon me like a huge rock, but hurt none of my limbs. But how the suggestion presented itself to me to call upon Elias, I know not. Meanwhile I saw the sun rise in the heavens, and while I was

invoking Elias with all my strength—lo! the splendor of the sun fell upon me, and immediately released me from the oppressive weight. I believe that I was assisted by my Lord Jesus Christ, and that the Spirit called out for me, and I hope that it will be thus in the day of my adversity, as the Lord says in the gospel: 'It is not you who speak, but the Holy Ghost who speaks within you.'"

Such is the simple narrative of the escape of Patrick from Ireland—a narrative which I have chosen to present in all its original plainness to my readers, as it affords a clear view of the principal characteristics of the mind of our apostle, namely, a spirit of patience, resignation to the divine will, courage in following God's commands, zeal for the service of his Master, a horror of all pagan superstitions, and an unbounded confidence in the protection of Heaven. The preceding relation becomes perfectly intelligible in all its details, on the hypothesis which we have adopted with regard to his birthplace. The vessel distant 200 miles from Antrim, and the three days' voyage before reaching land, can only be explained by France being his destination. To reach Scotland from the north of Ireland would not require such a route or so much time. The port at which they landed, according to two ancient breviaries printed at Rheims, was Treguier, in Brittany. From

that harbor to Boulogne-sur-Mer, making allowance for the necessary halts of a large party of pedestrians, would require about 28 days, as our saint states. The country through which he travelled is called a desert, because at that time, in consequence of th incursions of the Scots, the Franks, the Vandals, and the Saxons, the whole land must have been miserably devastated, and the inhabitants who had escaped destruction must have sought a more secure asylum in the large towns. When it is said that the master of the vessel addressed Patrick in the desert, we can understand that he was the leader of a body of merchants who had hired the ship for the voyage to Ireland, and had after their return left it in the port of Treguier, and proceeded with their merchandise to their own country, which was more distant.

We are thus led by still greater evidence to look upon Boulogne as his native place, and the dwelling-place of his parents and kindred.

CHAPTER V.

SECOND CAPTIVITY OF ST. PATRICK.—HE RECEIVES HOLY ORDERS, AND IS CONSECRATED BISHOP FOR IRELAND.

When St. Patrick returned from his captivity in Ireland, he was in his twenty-second year. The time that he had spent in exile was exceedingly precious to him. He had become accustomed to meditate on the divine mysteries, and the law of the Most High was the nourishment of his soul. God must have often spoken to him in that mysterious language, which seems, and is so truly, like whisperings from another sphere, and revealed to him, at least in part, the secret of his vocation. Like Abraham, he was to leave his father's house and the land of his kindred, and pass into the land which God should show him, to become the father of a faithful people—of a chosen race. As soon, therefore, as Patrick had somewhat satisfied the natural affections of his heart by the sight of his friends and relatives, he resolved to commence in earnest to follow the divine command. Bidding a temporary farewell to his friends, he retired to the monastery of St. Mar-

tin of Tours, where, notwithstanding the death of that great prelate which had occurred some years previously, the rule was still observed by his disciples with all their primitive fervor. The most general and best founded opinion among the biographers of our saint, holds that he lived four years in that monastery; and that during his residence there he was initiated into the ecclesiastical state by receiving clerical tonsure and minor orders. Who can tell the progress in piety which he must have made in the company of such eminent men, who had been fashioned to all the exercises of religious perfection by the cares and examples of the great St. Martin! What perfect obedience—what profound humility—what detachment from earthly hopes or desires—what zeal for God's glory—what love for the neighbor! In what better school could he learn the lessons of perfect charity for all than in that founded by him who, while even yet only a catechumen and a soldier, divided his only cloak and bestowed half of it upon a poor mendicant, and who, in his last moments, prayed that if he was still necessary to his brethren he might be allowed to remain with them? Where could he learn to despise human respect and to care little for human honors or human grandeur, but among the disciples of one who had so often resisted, in the cause of God, the great ones and the

mighty ones of the world? Where, too, could he acquire so perfect a love of prayer and meditation than from those who had witnessed the almost unceasing prayer of Martin? Having left the monastery at the end of four years, he continued to practise among his relatives the works of piety which had now become habitual to him.

It was, most probably, at this time that his second captivity happened, of which he has left us the following account, without, however, stating how or by whom he was made prisoner: "The first night after my captivity I heard a divine communication: '*For two months thou shalt remain with them*,'—which so came to pass. On the sixtieth night the Lord delivered me out of their hands; He also provided for us food, and fire, and dry weather on our journey every day, until the tenth day, when we all arrived." We have no means of discovering whither he was conducted by his captors, although Bailet says it was to some place near Bordeaux.

On his return, when he was again with his parents, the latter entreated him to promise that he would not leave them any more, after the many misfortunes he had already suffered. "And there," he says, "in the midst of the night, I saw a man coming as if from Hibernia, whose name was Victoricius, with innumerable letters, one of which he handed to me.

On reading the beginning of the letter, I found it contained these words: '*The voice of the Irish.*' And while I was reading I thought I heard at the same moment the voice of persons from near the wood of *Foclut*,* which is near the western sea. And they cried out as if with one voice: '*We entreat thee, holy youth, to come and walk still among us.*' And I was greatly affected in my heart, and could read no longer; then I awoke. God be praised that after so many years the Lord granted to them according to their entreaty."

This vision, which he states to have happened a few years after his second captivity, would bring us near the year 417, when Patrick was about thirty years old. It is but natural to suppose that a revelation of so extraordinary a nature would sink deeply

* The situation of this wood, or woody district, has never been accurately pointed out by any of our writers. Usher, indeed, says loosely that it is in Mayo; but its exact position is evident from the places said to be in it which retain their names to this day: as the church of Crosspatrick, which is still the name of a townland and graveyard situated to the right of the road as you go from Ballina to Killala, and within one mile of the latter; also the church of Domhnach mor, which has long since disappeared, but the name remains, which determines its locality, being that of a townland situated in the parish of Killala, in the barony of Tirawley.—O'Donovan, "Tribes of Hy Fiachrach," p. 463.

See also Dr. Lanigan, vol. i., pp. 162, 253.

into a meditative, reflecting mind, such as his, and that it would powerfully contribute to unfold to his own eyes the longings and yearnings of his soul, and to indicate the direction to which they would finally lead. The saint was favored with many other visions at this period of his life. On one occasion he heard within him spirits singing; he knew not who they were, nor could he comprehend aught that they said, except the last words of their divine song—*Qui dedit pro te animam suam:* "Who hath given his life for thee." And once again he heard a person praying in his interior, as it were, actually within his body, and his prayer was vehement and with groans. The saint was amazed and wondered, and was thinking who it could be that thus prayed within him; but, at the end of the prayer, it was revealed to him that it was the Holy Ghost, and he then recollected the place where the apostle writes: "The Spirit helpeth the infirmity of our prayer, for we know not for what to pray; but the Spirit himself demandeth for us with groanings unutterable, and which cannot be put into words."*

At length, animated with the desire of accomplishing the will of God, he bade a final adieu to his relatives and friends, and betook himself to St.

* Patrons of Erin, by Dr. Todd, p. 23.

Germain, bishop of Auxerre, to be guided and strengthened by his holy counsels. This happened in 418, and, according to some writers, Patrick was either a priest already, when he applied to St. Germain, or was soon after ordained by him. By the advice of this great saint, Patrick was induced to travel southward to the island of Lerins, where a monastery had been erected by St. Honoratus, from which had issued some of the most famous bishops of the Gallic Church, such as St. Hilarius of Arles, St. Lupus of Troyes, and many others. This monastery, like that of St. Martin at Tours, was not strictly intended for monks, but rather for the education of clergymen, like our modern ecclesiastical seminaries. We have no details, unfortunately, concerning his manner of living while at Lerins. We are told that he made several voyages to other islands lying near, and even to the mainland; but there is so much confusion in the various accounts given of this portion of his life, that it is impossible to conjecture the precise truth.* One fact, however, has been preserved—as it is somewhat sin-

* Perhaps in no part of the life of the apostle is there more discordance in the conflicting statements; some assign thirteen, some eighteen, some even thirty years, for his residence in these islands. I have followed the opinion of Dr Lanigan, as, on the whole, the most intelligible.

gular, I give it in the words of one of his biographers.

"Either by the divine impulse, or by an angelic revelation, Patrick went unto a solitary man who lived in an island in the Tuscan Sea. This hermit was pious in his life and of great merit, and esteemed by all; and he was Just (Justus) both in name and works. After their holy greetings were passed, this man of God gave unto Patrick a staff which he declared himself to have received from the hands of the Lord Jesus. And Patrick, giving thanks to God, abided with the man of God a certain number of days, profiting by his example more and more. At length he bade him farewell, and went on his way with the staff of Jesus, which the hermit had proffered to him. O excellent gift!" continues the writer, "descending from the Father of light, eminent blessing, relief of the sick, worker of miracles, mercy sent of God, support of the weary, protection of the traveller! For as the Lord did many miracles by the rod of Moses, leading forth the people of the Hebrews out of the land of Egypt, so by this staff was he pleased through Patrick to perform many and great wonders for the conversion of many nations. And the staff is held in much veneration in Ireland, and even unto this day it is called the staff of Jesus."

Such are the enthusiastic terms in which Jocelyn, who lived towards the end of the twelfth century, speaks of this staff, and though we need not believe all that he relates of its origin, yet there can be no doubt of the esteem in which it was anciently held in Ireland. St. Bernard says, in his life of St. Malachy, that Nigellus, a lay usurper of the see of Armagh, had obtained possession of it and of a book of the gospels which had belonged to St. Patrick, because both were held in such veneration that many foolish persons believed that the primatial dignity should of right belong to him who retained them. This staff was, perhaps, originally only a simple walking-stick, but afterwards was used by St. Patrick as a crosier. In after times, according to St. Bernard, it was covered over with gold and adorned with the most precious gems. It was often used in times of great trouble by the Irish primates to appease the fury of contending factions. Thus Maelshachlan, coming into the tent of the monarch Turlogh O'Brien, A. D. 1080, bearing this staff, induced him to turn back from an invasion of Leinster; in 1143, peace between Connaught and Ulster was ratified by an oath taken upon this staff; in 1184, it was translated to Dublin, probably by Philip de Worcester; and so late as 1529, we find oaths taken "upon the holie Masebooke and the great

relike of Erlonde, called Baculum Christi, in pres ence of the king's deputy, chancellor, tresoror, and justise." In 1538, it fell into the hands of the Reformers, and was burned, along with other remarkable relics, by order of George Browne, the Protestant archbishop of Dublin.* Let us return now to our apostle.

St. Patrick remained in the island of Lerins and the adjacent islands for the space of nine years, still perfecting himself in the knowledge of the duties of his profession—so deeply did he comprehend its sublimity. On his departure from the monastery, in 427, he returned to his old master, St. Germain, with whom he again remained about four years. His object, most probably, was to acquire, by the practice of the sacred ministry under so experienced a guide as Germain, the great art of governing souls, and to become acquainted with the rules and customs of a missionary life; and for that purpose four years were not too many. In this interval he may have revisited his own country, and exercised the pastoral charge for some time at Boulogne, his native place, although not in the character of a bishop, as the inhabitants believe, for he was not consecrated

* See "Attempts to establish the Reformation in Ireland," by T. D. McGee, p. 40; and also Ware's Annals.

bishop until immediately before his mission to Ireland. Probus states, that while residing in that country, Patrick had the consolation of baptizing Muneria, the daughter of the prince of the district. In this interval, also, we may place Patrick's journey to Britain in company with SS. Germain and Lupus, for the purpose of eradicating the Pelagian heresy, which was then making rapid strides among the British Christians. Their efforts were crowned with success; both by arguments and miracles they completely overthrew the defenders of the heretical doctrines, and finally had the happiness of bringing back the natives from their errors. During this expedition, Patrick, whose heart had not forgotten the land of his early exile, nor the vision in which the children of Ireland so touchingly invited him to come back again to them and walk among them (although he had not then understood perfectly its signification), must have sought for further information concerning the scattered number of Christians that, even then, were to be found in some portions of the land. Their sad condition touched the hearts of the missionaries, and on their return they informed the pope, Celestine I., of what they had heard about them. In consequence of these recommendations, the supreme pontiff determined to send a bishop to Ireland, and Palladius, a deacon of the Roman

Church, was the person upon whom his choice fell, as we have already seen in the second chapter. But Palladius could not go alone; he required missionaries to assist him in his arduous enterprise, and who could be better fitted for that purpose than Patrick, who was well acquainted with the country, and to whom the language of the inhabitants must have been still well known? Such may have been the reasoning of St. Germain, when he soon after sent Patrick to Rome, recommending him to the pope as a fit and proper person for the Irish mission. This journey to Rome took place, most probably, in the beginning of the year 431. Patrick was accompanied on his way by Segetius, a priest, who, it is likely, bore with him not only St. Germain's letter of recommendation for Patrick, but also a detailed account of his own success in England. The pope received our saint with all the affection due to his extraordinary merit, as well as to the recommendation of St. Germain. In the audiences which he had of the holy father, he, no doubt, was often questioned as to the condition of a people to whom Palladius had been sent a few months previously; and from his acquaintance with the country, as well as from the affection which he had already imbibed for its children, the pope judged him worthy of being appointed first assistant

to Palladius. It does not appear probable that St. Patrick was consecrated bishop by the pope, as it is, and always was, very unusual for the holy see to send out two bishops at the same time to an entirely pagan country, especially to one of such small extent as Ireland; thus, St. Gregory the Great sent only St. Augustine to England. But it is very likely that the pope may have commissioned or authorized the saint to get himself consecrated by some bishop, in case any accident should befall Palladius. This is the opinion most generally adopted by those who have best studied the biographies of our apostle. There was an *institution*, as Colgan thought, or at least a *quasi institution*, by which it became unnecessary to have recourse again to Rome in order to receive, as we would now say, his bulls of confirmation. Patrick did not set out with Palladius, either because the latter had left the Eternal City before his arrival there, or that he wished to see his relatives and arrange his affairs in France before his departure. It is needless to dwell upon the feelings which animated him as he knelt down before the tombs of the Apostles Peter and Paul, as he visited the places hallowed by the blood of the martyrs, and beheld the chief vicar of his Master, representing the great principle of unity which sustains the Catholic Church. We may presume that, on leav

ing Rome, he brought with him many proofs of the affection of the pontiff, such as relics and sacred presents.

His departure took place either at the close of the year 431, or at the beginning of 432; and he immediately started for France, in order to be able to repair soon to Ireland. Some pious men are said to have accompanied him, among whom were Auxilius and Iserninus, who afterwards lived with him in Ireland. His first care was to visit St. Germain, from whom he received some chalices, priestly vestments, and many books, together with other matters pertaining to the divine worship and ministry. Soon after, he received tidings of the death of Palladius, from Augustine and some others, who had been with the former in Ireland, and had fled with him to Scotland.

On the receipt of this important intelligence, Patrick resolved to have himself consecrated without delay, as the mission in Ireland could not succeed without a bishop. He applied, for that purpose, to a certain prelate named Amator or Amatus, who resided in the neighborhood of a town called *Eboria*, which Lanigan conjectures to be the modern Evreux in Normandy. Divine Providence, however, wished that the faith of the saint should be put to a severe trial. His friends and relatives, who had formerly

endeavored to obtain from him a promise that he would not leave them for the remainder of his life, and who had, no doubt, been displeased with his long absence in the monastery of Lerins, were now much more alarmed on hearing of his determination to devote his entire life to the instruction of a nation notorious for the fierceness of its inhabitants, and their ardent attachment to their own customs and laws; and who had, only a few months before, given a convincing proof of their obstinacy, by expelling from their shores the Bishop Palladius. All the means which natural affection could suggest, were employed by them to shake the resolution of Patrick:—gifts were offered to him,—tears were shed in abundance,—and the most touching entreaties were addressed to him. "But by the power of God," says the saint, "I by no means consented or acquiesced to them, not by any strength of my own, but by the grace of God, who empowered me to resist them, that I might come to preach the gospel to the Irish nation; that I might bear many persecutions, even to chains, and give myself and my nobility for the salvation of others."

Defeated in this way his relatives had recourse to a more terrible expedient,—one calculated to convince Patrick that they were fully determined to prevent his departure, by every means within

their reach. A friend of his came forward to denounce him as unworthy of the episcopal rank, on account of a fault which he had committed thirty years before, when he was scarcely fifteen years old, —which fault the saint himself had, when young, acknowledged to the very person who now betrayed it. We are not told what the fault was; but that the disclosure of it, in such circumstances, was very painful to Patrick, appears from his own words in his Confessions. After acknowledging that he had been really guilty of the fault, he mentions a vision, in which the Almighty seemed to repeat to him those words of Scripture: "He who touches you, touches the apple of mine eye." "From which," continues the saint, "I boldly say, that my conscience now reproaches me with nothing. But I grieve for my friend who gave such an answer for me, who would have intrusted to him even my very soul. He himself had previously said to me: 'Behold, you are to be promoted to the episcopal dignity, of which I am not worthy!' How, therefore, did it happen that afterwards, before all sorts of persons, good and bad, he should publicly dishonor in me, what before he had joyfully granted to me? But God is greater than all. I have said enough. But I must not hide the gift of God which he has bestowed upon me in the land of my captivity, because then I strongly

sought him; and I there found him, and he preserved me from all iniquities on account of his Spirit, which dwelt within me."

All the efforts of his friends and relatives proved unavailing. The will of God had been too clearly marked out. The voices of the Irish children were still ringing in his ears, and rose above all the cries of flesh and blood. He was consecrated, as already mentioned. by St. Amator; and at the same time his companions, Auxilius, Iserninus, and some others were ordained priests. We may easily conceive that the Divine Spirit descended upon our saint with all the plenitude of his sevenfold gifts, as he had done upon St. Paul and Barnabas, after he had said to the other apostles: "Separate unto me Saul and Barnabas for the work whereto I have chosen them." All things being thus arranged, St. Patrick blessed his friends, and bidding an eternal farewell to the land of his birth, he sailed for Ireland, the land of his affections, the home of his heart, the theatre of his future combats, the crown and reward of his earnest hopes. After a prosperous voyage they arrived on the shores of Britain. He is said to have preached for a short time in the neighborhood of Menevia, or St. Davids, in Wales. He is also said, but perhaps erroneously, to have visited Cornwall. "By persisting in their Druidism," says Bor-

lase, "the Britons of Cornwall drew the attention of St. Patrick this way, who about the year 432, with twenty companions, halted a little on his way to Ireland on the shores of Cornwall, where he is sai to have built a monastery."*

His stay, however, in that country must have been very short, as his whole soul longed to begin the work of Ireland's salvation. He accordingly set sail, and reached that country in the year 432, either in the month of May or June, as our Irish annalists say that he arrived after the death of St. Celestine, which took place on the 6th of April, and after the accession of Pope Sixtus the Third, which happened on the 28th of the same month. St. Patrick was then in his forty-fifth year.

* Borlase, Antiq., book 4, chap. 10, sec. 2; quoted in Moore.

CHAPTER VI.

ST. PATRICK ARRIVES IN IRELAND.—HE LEAVES WICKLOW.—HE CONVERTS DICHO, AND MANY OTHERS.—TRIES TO CONVERT MILCHO, WHO DIES IMPENITENT.—MOCHUA IS CONVERTED.

It is hard to describe the varied emotions with which the saint gazed upon the green shores of Erin. His heart must have exulted at the sight of the glorious battle-field for which he had been selected, and trembled at the difficulties which certainly awaited him. What a change had been wrought in his destiny since the time when, a simple shepherd-boy and a slave, he led his flocks to the lonely mountain-top, and gazed undisturbed upon the loveliness of nature and the many signs that lay outstretched before him of the wisdom and beneficence of his God;—now, he appears as the teacher of a divine religion, as the accredited ambassador of the Most High. He is going to proclaim in the land of his masters a doctrine that will bestow upon them the true liberty of the children of heaven. Unarmed, except with the instrument of our salvation, he is about to confront a proud, a

powerful, and a revengeful priesthood; he is going to preach to a people proverbially tenacious of old customs and traditions a religion that will supplant them all. Was there not great danger in the attempt? He had the example of Palladius before his eyes, as a convincing proof of the difficulty of the undertaking. Would he fail, like him; or would he have the happiness of becoming the guide, and the father of countless generations?

Such or similar thoughts, we may well suppose, passed through Patrick's mind; and perhaps in this way a vision which he is said to have had, when nearing the Irish shores, may be allegorically interpreted. "When the saint, with his people, drew nigh unto the shore, he beheld a multitude of devils gathered together in the form of a circle, surrounding the whole island, and setting themselves against him even as a wall, to defend their own citadel, and to oppose his entrance. But his heart was not moved, nor did he tremble at the presence of these deformed ones. Knowing that there were many with him more powerful than with them, even unto his triumph and their overthrow. Therefore stood he fixed in faith as Mount Sion, because numbers of angels encompassed him, and the Lord rendered his servant great and mighty unto the battle. And the holy prelate, knowing that all those enemies

were to be quelled by him through the virtue of the cross of Christ, raised his sacred right hand, and made the sign of the cross; and telling unto his people what he beheld, and confirming them in the faith, unhurt and unterrified passed he over."* Truly there were demons around Ireland at the time; —whether Patrick saw them really or not, matters but little;—what is indeed important is, that he feared them not, and that God gave him victory over them.

He landed, according to the most probable opinion, in Wicklow, at a place called *Inbher-dea*, which is supposed to be the mouth of the little river at present called *Leitrim;* or, according to others, the present town of Bray, in Wicklow, about eleven miles south of Dublin.† Here, however, he met

* Jocelyn, ch. 28.

† The place where St. Patrick landed is the subject of much dispute among the Irish writers. Mageoghegan, in his annals of Clonmacnois, states that he landed at Wicklow, where he was opposed by the Leinstermen, one of whom struck one of his companions on the mouth with a stone, and knocked out four of his teeth; for which reason he was afterwards called Mantanus, or the toothless, and the church of Cill-Mantain, now Wicklow, is said to have taken its name from him. See Usher's Primordia, pp. 845, 846. Mr. Moore thinks that Inbher-Dea was the harbor of Dublin; but this opinion is founded on a misreading of *Evolenorum* for *Cuolenorum* by Usher. From the situation of Cualaun

with such determined opposition on the part of the natives, that he was compelled to return to his ship. He proceeded a little distance to another place called *Anat-cailtrin*, where he was received in the same manner. "The idolatrous inhabitants, not enduring the presence of the man of God, gathered together, and violently drove him thence, as the light of the sun is intolerable to the blear-eyed." "Then the saint going unto a small island, not far from the main shore, abided there certain days, and it is called unto this time, *St. Patrick's Island.*"* This island is now called Holm-Patrick, near the Skerries. It is said that he baptized one Sinnell,—but the story is improbable, as Dicho is generally called the first convert.

"The blessed Patrick, then embarking with his people, steered towards the northern parts of the island, that he might overcome the northern enemy,

and Ui-Garchon, in which Inbher-Dea was, it is more than probable that it was at Bray, Patrick landed."—O'Donovan, "Four Masters," vol. i., p. 130.

* Jocelyn, ch. 30. Holm-Patrick is in the barony of Balleruddery, county Dublin. There are still to be seen in it the venerable remains of a church dedicated to our saint. The Skerries rocks are about two miles distance from the village of that name, which lies about seventeen miles from Dublin. The rocks are three in number, of which Holm-Patrick is one. All are remarkable for producing great quantities of sea-weed, from which kelp is made.

and expel him from those haunts, where he had fixed his seat. And the desire had come into his mind to bring unto the knowledge of the truth the chief Milcho, who was yet living, to whom he had formerly been a servant. . . . But inasmuch as the ways of man are not in his own power, but his steps are directed by the Lord, he landed on the coast of Ulidia."* He disembarked in that portion of it which at present is called Lecale,† and perhaps at or near Strangford Bay.‡ Having landed, the

* Ulidia, the Latinized form of Uladh, designates that portion of the east of Ulster (Down and Antrim) bounded on the west by the Lower Bann and Lough Neagh, and by Gleann Righe, through which an artificial boundary was formed, now called the Dane's Cast. See Book of Rights, p. 36, note.

† The modern barony of Lecale is co-extensive with the ancient territory of the same name. Nine townlands of the parish of Kilmegan, among which is Dundrum, though outside the natural boundary, are included in the barony. The boundaries of the territory are, with the exception of this parish, and that of Inch, so well marked by the sea that it was anciently called *Magh-inis*,—"the insular plain," and, to this day, it bears, with the country people, the designation *Isle Lecale*.—Dr. Reeve's "Ecclesiastical Antiquities," p. 201, &c.

‡ According to the lives of the saint, he landed at Inbher Slainge, which Colgan conjectured to be part of the bay of Dundrum; but Dr. Lanigan believes that it is Lough Strangford, which instead of meaning *strong* or *rapid ford*, as Seward supposes on account of the rapidity of the cur

apostle and his companions proceeded a little way hrough the district, when they were met by a nerdsman belonging to the chief of the district, whose name was Dicho. The strangeness of their dress, and their appearance in that solitary place, caused the herdsman to look upon them as pirates. Filled with terror, he went to acquaint his master, who, immediately assembling his servants, set out to resist the invaders. Dicho, however, on coming up to the little band of missionaries, was so struck with the mild and venerable aspect of Patrick, that his hostile intentions were forgotten, and reverently accosting the apostle, he prayed him to stay in his house for some time and refresh himself. Patrick failed not to improve the good opportunity which Providence thus afforded him; and announcing to Dicho the great truths of our holy religion, with all its consoling hopes and strengthening graces, he had soon the happiness of baptizing him, together with his whole household. This was the first conversion made by St. Patrick; and Dicho has the remarkable honor, according to the Irish annalists, of being the first-born of the sons of Erin to the faith of Christ. In gratitude for the happiness which he

rent, might be derived from a corruption of Slainge, so that Strangford would mean the ford of the Slainge, or of the Strang.—Lanigan, vol. i., p. 214, note.

received, Dicho offered to the saint a small portion of ground on which to erect a church, which, when completed, received the name of *Sabhal Padruic*, or Patrick's *barn*, either from the fact, as some state, that it was built according to the form and position of Dicho's barn; or, as is more probable, that it was nothing else than a real barn belonging to Dicho, and which the saint dedicated to divine worship.* The name is still preserved in the modern appellation *Saul*. This church, contrary to the usual practice, was built from north to south,—upon which Jocelyn makes the following remark: "At the request of Dicho (but for what cause I know not), the saint built the church looking to the northern and southern points; perchance, that by this mystical structure the worshippers of idols might be per-

* Such is Dr. Lanigan's opinion, but Dr. Reeves says, "that there is good reason for supposing that the word *sabhal* (saval) or *barn*, was, in ecclesiastical use, a technical term for a church possessing some peculiarity, such as a deviation from the original position. A church of this name existed at Armagh. The Irish annals at the year 915 record a conflagration at Armagh, which burned its *sabhal;* also, 1011, a great mortality at Armagh, which carried off, among others, Cenfaclad of the *saval;* also at 1020 they mention the burning of the stone church of the *saval*. From an accidental disposition of their sites the savals of Armagh and Down may have obtained their names. See Ecclesiastical Antiquities, pp. 220, 221.

suaded from the northern coldness of unbelief into the meridian fervor of the faith and the charity of Christ." The fact, however, of its being originally a barn having that position, would be the simplest explanation. Saul was always a favorite retreat of the apostle; and when in process of time he constructed a monastery there, he often came to seek repose from his labors, and within its walls he breathed his last.

While he resided with Dicho he performed a singular miracle, which I give in the very words of his biographer: "Dicho had a brother named Rius, far advanced in years and unbelief, the tabernacle of whose body, for very age, was bending unto the grave; and Dicho heavily grieved for the conversion of this brother. But the wisdom of the latter was wholly of this world, and he believed in no life but the present life, for he thought that he lost his brother who, believing in Christ, labored with all his strength after the glory to come. Therefore, for many days he opposed and troubled Patrick, and strove to stop his mouth, lest he should spread the word of God and increase the number of believers. But the saint, desiring to gain him unto Christ, met him with true and lively arguments, persuading him from the very kinds and natures of all created things, to believe that God was the creator of all

and that he might the more thoroughly lead him into the way of truth, he promised unto him a miracle, saying, 'now that the power of all thy limbs and of all thy senses fail thee, and are nearly dead, and that thy life is almost gone from thee, if Christ should restore unto thee the strength and the grace of thy early youth, wouldst thou not be bound of right to believe in him?' And the man answered, 'If thou canst through Christ perform such a miracle on me, forthwith I will believe in him.' Then St. Patrick prayed, and laying his hand on him, he blessed him, and immediately he became beautiful and strong, and flourished again as in early youth. Great wonder seized on all who witnessed this miracle, and their mouths were opened unto the praise of Christ, and to the veneration of Patrick. But Rius being renewed outwardly in his body, and inwardly in his spirit, brought with him his three brothers, and came with very many to be purified at the healing font. After this St. Patrick, observing him to be thoroughly freed from sin, and knowing how sin besets the slippery path of human life, inspired by the Holy Ghost, said unto him, 'Choose now, whether in this valley of tears, this world of tribulation and sorrow, shall thy years be prolonged; —or, whether, the misery of this life being instantly ended, thou wilt be carried up by the angels of

light and enter into the joys of the Lord thy God?' Trusting that he should behold the mercies of the Lord in the land of eternal life, he answered, 'I choose, and I desire to be dissolved and be with Christ forever, rather than to continue in the habitations of sinners.' He then received the sacrament from the hands of the holy bishop, and commending his spirit unto the Lord, he was brought unto eternal rest."

In the preceding example we see the manifestation of the divine mercy; in the following, which happened in the same place, we behold that of his terrible wrath: "In the church of Sabhal the holy prelate stood before the altar on a certain day, celebrating the divine mysteries, when an evil-doer, a bondsman of Satan, thrusting, with accursed boldness, a rod through the window, overturned the chalice, and sacrilegiously poured out on the altar the holy sacrifice. But the Lord instantly and terribly avenged this fearful wickedness, and in a new and unheard of manner destroyed the impious man. For suddenly the earth opening (as formerly on Dathan and Abiron), swallowed up this magician, and he descended alive into hell."

But Patrick, though happy with his new converts, still yearned after his old master Milcho. He longed to communicate to him the good word of

Christ; perhaps the bad treatment he had received from his master during his captivity made him more ardently long for the opportunity of obtaining a Christian's revenge, by doing good for evil. Leaving, therefore, his residence of Saul, he proceeded by land to the territory of Dalaradia, where Milcho lived, and which included, as we have already seen, the southern portion of Antrim and the whole of county Down, extending from Newry to the mountain Mis in Antrim. But Milcho was obstinate in his blindness. Notwithstanding the vision which Patrick had interpreted for him, as we have related in a former chapter, his heart was hardened by the evil effects of his superstitious ceremonies, and he resolved, when he heard of the saint's arrival, to refuse even to hear him. Nay, to such a pitch of frenzy was he excited by the demon, that when Patrick was approaching his house, he shut himself therein and consumed himself with his entire substance. This fire, this burning may have, indeed, been purely accidental, and yet be justly considered as a punishment for the previous wickedness of Milcho's life. Or it really may have been intentional on his part; and although we are horrified at such an act of despair and of impiety, we can easily believe it possible from what we sometimes witness even in our own enlightened times. "We

meet with persons who appear to lose all control over their reason and their judgment whenever the Catholic religion is brought before them. They regard it with a sort of preternatural hatred and fear, similar to the feelings with which the wretched creatures mentioned in Scripture as being possessed by demons regarded our blessed Saviour. It is this preternatural fear that causes them to imagine that if they listen to a Catholic argument, or peruse a Catholic book, or converse with a Catholic priest, they will become the victims of a species of fascination and enchantment which will compel them to submit to the Church against their will. That this state of feeling prevails to some extent among persons separated from the Catholic Church, cannot be denied. Those who are brought into contact with Protestants in a missionary country like England, meet with instances of this superstitious awe and hatred of the Church almost every day; they have opportunities of observing how it takes root in people's hearts, and how it completely clouds and darkens their minds; and they see how it often leads to acts of injustice and cruelty from which their perpetrators would be the first to shrink, were they not influenced by a blind infatuation."*

* Patrons of Erin, by Dr. Todd, p. 35.

Patrick, who saw the flames as he came near to the house of Milcho, could only shed tears over the miserable fate of the unhappy idolater, and returned with sadness in his heart to revisit Dicho. We are told that Milcho left one son, who, far from imitating the folly of his father, embraced the Christian religion, and became bishop of Granard in Longford; and two daughters, who became nuns in a convent at Clonbrone near that town, where they served God faithfully and died a holy death.

After his return to the district of Lecale, where Dicho dwelt, he converted a young man named Mochua, whose history is related in the following terms: "There was a youth of virtuous disposition named Mochua, and he was a swineherd, whom St. Patrick had met near the town of Breattan,* while he was preaching in those parts; and to him, the Spirit having revealed that he was destined to be a vessel of election, did the saint preach the way of salvation. The youth, even at his first preaching, believed, and Patrick baptized him. He then taught him the *Alphabet* (that is, the Latin language), and having blessed him, sent him to be instructed in learning, and went his way. After some time Pat-

* *Bratten* is now the parish of Bright, in the barony of Lecale, county of Down. See Dr. Reeves' Eccles. Antiq. for notices of Bright, pp. 35, 178.

rick returned to the forementioned village, and Mochua met him there. And while sitting together they conversed on holy things, a staff sent from heaven fell between them, and the head thereof rested on the bosom of Patrick and the point on the bosom of Mochua. Then the saint, congratulating the youth on the gift thus miraculously bestowed upon him, said to him: 'Now, my beloved son, shalt thou know by this pastoral staff that the guardianship of souls is committed unto thee.' But he refusing, and alleging his ignorance and the imperfection of his youth, the saint is reported thus to have spoken: 'Seek not thou to excuse thyself for that thou art a boy, since unto all those things whither the Lord sendeth thee, shalt thou go; and what he commandeth unto thee, that shalt thou speak.' Therefore through the several degrees (but of course in after years, when Mochua had attained the prescribed age) did Patrick, at length, consecrate him bishop, and placed him over the church at *Edrum*.* And he benefited much the Church of

* This church was founded soon after the introduction of Christianity into Ireland, and continued for several centuries to hold a distinguished place among the religious institutions of the country. Its situation, however, was so little known in later years that Archdall, distinguishing Noendrum from Neddrum, observes, concerning the former—"It is now unknown;" and conjectures that the latter is the

God by his conversation and by his example, and being renowned in virtue and in miracles, was called to heaven. And he was buried in that church wherein he had worthily served the Lord. And the staff is in that church still preserved, and is called by the Irish *the flying staff*. And as St. Patrick had advanced this man from the care of swine unto the episcopate, a swine is yearly taken from that territory and paid to the church of Down."

In the foregoing narrative it is stated that Patrick gave Mochua or Mochay the Alphabet; the same is said of many other disciples during his life.

modern Copland Island, at the entrance of Belfast Lough. Dr. Lanigan, coming after, adopts this suggestion concerning Neddrum, while Nendrum he refers to the modern Antrim. That Archdall's hypothesis is untenable, is proved by a passage in the chartulary of Neddrum, which describes the island as situate in Strangford Lough. Dr. Lanigan's statement is also incorrect. The truth is, that the two names are nothing more than varieties of the same word, being both intended for the Neondruim of the Irish, now called, from its patron saint, *Mahee Island*, a portion of Tullynakill parish, which lies in Strangford Lough. The name now in use is a corruption of Inis-Mochay. The remains of a Round Tower, and, to the southeast, the foundations of a church, measuring 54 feet 4 inches by 22 feet 4 inches, encompassed by the traces of a triple *cashel*, are to be seen at the western extremity of the island. See Ecclesiastical Antiquities, by Dr. Reeves, pp. 10, 187, &c.

From these circumstances, some persons have concluded that the Irish were ignorant of the use of letters until the arrival of St. Patrick. Nothing is more absurd, as has been often proved by our Irish writers. The whole subject is well discussed in the learned introduction to O'Donovan's Irish Grammar, to which I refer the reader. The "alphabet" simply means the Latin language, which he taught those disciples.

CHAPTER VII.

T. PATRICK PROCEEDS TO TARA.—HE CONVERTS THE FAMILY OF BENIGNUS.

THE events related in the preceding chapter may have occupied the greater part of the year 432. It was, therefore, either at the close of that year or at the beginning of 433 that St. Patrick resolved to proceed to Tara, the dwelling-place of the monarch of Ireland. From his own early experience, or from the observations of Dicho, Patrick was aware that a solemn convocation of the nobles and princes of Ireland would take place about Easter, and he longed ardently for the opportunity of raising the Christian banner in so conspicuous a place, and in the presence of so illustrious an assembly, that it might more easily be seen by the entire island. After bestowing his blessing on Dicho and the other converts, he embarked in a small vessel with his companions, and soon arrived at the harbor called *Colbdi*, or *Inbher Colpa*, at the mouth of the Boyne, near Drogheda.*

* In 1182 Hugh de Lacy founded a monastery at Colpe for canons regular of St. Augustine. The walls of the church are still to be seen in ruins; the arches are both in the Sax

Here leaving his boat in the care of some of his disciples, he proceeded on foot into the interior of the country, or the plain of Bregia, in which Tara was situated. At the approach of night he entered the house of a venerable man named Sescnean, by whom he was hospitably received. The saint soon made known to the family the sacred truths of Christianity, and, finding them well disposed, baptized Sescnean and his whole household. (Not, however, immediately, or that very night, as there was no necessity for such haste;—but, perhaps, on the following Easter, according to the ancient custom of the Church, together with such other converts as he had then made.) "This venerable man had a son whom the saint purified with healing water, and taking the name from the occasion, called *Benignus;* and as his name, so were his life and manners; he was beloved of God and man; worthy of honor and of glory on earth and in heaven; and he steadfastly adhered to the holy prelate, nor ever could be separated from him; for when the saint, being weary, would lie down to rest, this unspotted youth, flying from his

on and Gothic style, and the east window, which appears older than the rest, is supposed to have made a part of the abbey. On the north side is a small chapel, and to the south two other chapels, one of which is at present the burial-place of the family of *Bellew*.—Seward, "Topographia."

father and his mother, would cast himself at the feet of the holy man, and enfold them in his bosom and ever and anon would he kiss them, and there would he abide. But on the morrow, when the saint was arrayed for his journey, the boy caught his feet with fast-closing hands and implored that he might not leave him. And when his parents would have separated him from the saint, and retained him with themselves, the boy, with wailing and lamentation, cried out: 'Away, away, I entreat you! release me that I may go with my spiritual father.' The saint, observing such devotion in his tender heart, blessed him in the name of the Lord, and bidding him to come with him, prophesied that he would be, as indeed he was, the successor of his ministry. And this Benignus succeeded St. Patrick in the primacy of all Ireland."*

On the following day, which was Easter Eve, or Holy Saturday, Patrick advancing further on his journey arrived "at a fit and pleasant place," called *Ferta-fear-Feig* (which means in Irish, the graves of the men of Feig), or, as it is now called, *Slane*, seven miles from Drogheda. Here he resolved to pitch his tent and make his preparations for celebrating the festival of Easter. "No nobler spot could

* Jocelyn, ch. 39.

possibly be chosen," says a modern writer, "whereon to raise the beacon of Christianity."* From the hill which rises immediately over the modern town can be seen a most beautiful view of the surrounding country. As from this hill first arose the flame en kindled by St. Patrick, which was destined, according to the Druid's prediction, never to be quenched in Ireland, I am sure that my readers will pardon me if I quote the following description of Slane and its environs. "Here, pilgrim, stop; rest on yonder monumental slab, beneath the shadow of that tall ivy-mantled tower,—the belfry of the cathedral—it once was gorgeous with the shrines of Fathers, and illumined by many a flickering taper, though now the hemlock fills its aisles, and the purple foxglove waves its lonely banneret. The ground whereon we stand is sacred—consecrated by the footprints of our patron saint, hallowed by the dust of kings. Look abroad over the wide, undulating plains of Meath, or to the green hills of Louth; where, in the broad landscape of Britain, find we a scene more fruitful and varied; or one more full of interesting, heart-stirring associations? Climb this tower and cast your eye along the river. Look from the tall pillar-like form of the Yellow Steeple at Trim, which rises

* Beauties of the Boyne and Blackwater, by W. R. Wilde p. 181.

in the distance, to where yon bright line marks the meeting of the sea and sky below the Maiden Tower at Drogheda, and trace the clear blue waters of the Boyne, winding through this lovely, highly cultivated landscape, so rich in all that can charm the eye and awaken the imagination; take into view the hills of Skreen and Tara; pass in review the woods of Hayes, Ardmulchan, Beauparc; look down into the green mounds and broad pastures of Slane; follow the Boyne below you, as it dances by each ford and rapid, to where the great pyramids of Western Europe, Knowth, New Grange, and Dowth, rise on the left bank; see you not the groves of Townley Hall and Oldbridge, marking the battle-field of 1690, with the ill-fated hill of Donore, where the sceptre passed forever from the royal line of Stuart, obtruding its long-remembered tale of evil strife upon us? Duleek stands in the distance. Beyond those hills that border Louth lie Monasterboice and Mellifont, the last resting-place of the faithless bride of Brefny. What a picture have we here of this Richmond Hill of Irish scenery! What an extensive page of our country's history does it unfold to us! What recollections gush upon us as we stand on the abbey walls of Slane, and take in this noble prospect at a glance! The records and the footprints of 2000 years are all before us: the solemn procession of the

simple shepherd to the early pagan mound; the rude slinger standing on the earthen circle; the Druid fires paling before the bright sun of Christianity; the cadence of the Round Tower's bell; the matin and the vesper hymn swelling from the hermit's cell, or early missionary church; the proud galleys and glancing swords of fierce northern hordes; the smoking ruins of church and tower; the shout of rival clans in civil feuds; the lances and banners of Norman soldiers; the moat and fosse and drawbridge of the keep, still echoing back the strife of hostile ranks, —the native for his soil, the stranger for his hire; the ford defended and the castle won; the pilgrim's cross, the stately abbey, and the baron's hall; in church, the stole ejected for the surplice, the town besieged, the city sacked; and then the rattle and the roar and the smoke of recent battle:—have, one and all, their epochs, ruins, sites, or history, legibly inscribed upon this picture."*

As we have said, it happened to be Holy Saturday, when Patrick arrived at Slane; wherefore, according to the customs of the primitive church, he lighted the Paschal fire. "Now it happened that the idolaters on that night solemnized a certain high festival called *Rach*, which they, walking in darkness, were

* Boyne and Blackwater, by Dr. Wilde, p. 179.

wont to consecrate to the prince of darkness. And it was their custom that every fire should be extinguished, nor throughout the province should be relighted until it was first beheld in the royal palace.* But when the monarch Laoghaire (Laery), being then with his attendants at Temora (Tara), then the chief court of the kingdom of all Ireland, beheld the fire that was lighted by St. Patrick, he marvelled and was enraged, and inquired who had thus presumed. And a certain magician or Druid, when he looked

* This fire which was enkindled by the monarch Laoghaire has been often styled by our Irish writers, the Bealtinne, or the sacred fire in honor of Baal. But, according to Keating and the Dinnseachus, the *Bealtinne* was lighted not at Tara but at Uisneach (now Usny hill), in the Connaught portion of Meath. The probability, then, is, says O'Donovan, that the fire lighted at Tara on Easter Eve, A. D., 433, was not the Bealtinne, but some other fire, and it is stated in the 2d life of St. Patrick, that it was the Feast of Tara that Laoghaire and his satraps were celebrating on this occasion; while the author of the Life of St. Patrick, in the Book of Lismore, asserts that Laoghaire was then celebrating the festival of his own nativity, which appears to have been the truth, and if so, it was not the regular septennial feast, which met after *Samhain*, but one convened to celebrate the king's birthday. In the accounts given of the *Bealtinne*, in Cormack's Glossary, *no time is specified* for the lighting of it, nor could we be able from them, or any other written evidence yet discovered, to decide in what season it was lighted, were it not that the first of May is still universally called in Irish *La Bealtinne*, or the day of Baal's fire. See Book of Rights, introduction, pp. 50, 51.

on the fire, as if in prophecy, said to the king: '*Unless yonder fire be this night extinguished, he who lighted it will, together with his followers, reign over the whole island.*' Whether this was said merely to excite the anger of the king against the stranger, of whose arrival and intention the Druid might have already heard; or whether it was a true prophecy, uttered by permission of the Almighty, as sometimes happened in the ancient oracles and the Sibylline predictions, is useless now to inquire. It may be that the Druid remembered another prediction, which is said to have been current throughout the island before the arrival of the missionaries;—it was in ancient verse, and runs thus: 'One shall arrive here, having his head shaven in a circle, bearing a crooked staff, and his table shall be in the eastern part of his house, and his people shall stand behind him, and he shall sing forth wickedness from his table, and all his household shall answer—So be it! So be it!—And this man, when he cometh, shall destroy our gods, and overturn their temples and their altars, and he shall subdue unto himself the kings that resist him, or put them to death, and his doctrine shall reign for ever and ever.'"*

* Jocelyn, ch. 31. For the original Irish of this remarkable prediction, see Petrie's Antiquities of Tara Hill, pp. 76

"Having heard the prediction of the Druid, the monarch, gathering together a multitude with him, hastened in the violence of his wrath to extinguish the fire. And he brought with him thrice nine chariots, for the delusion of foolishness had seduced him that with that number he would obtain to himself a complete triumph: and he turned the face of his men and his cattle towards the left hand of St. Patrick, even as his magicians had directed, trusting that his purpose should be prevented. But the saint, beholding the multitude of chariots, began this verse: 'Some trust in chariots, and some in horses, but we will invoke the name of the Lord.'

"And when the king approached the place, the magicians advised him not to go near Patrick, lest he should seem to honor him by his presence. Therefore, the king stayed, and, as these evil-doers advised, sent messengers unto Patrick, commanding that he should appear before him; and he forbade all his people that, when he came, any one should stand up before him. So the prelate, having finished his holy duties, appeared; and no one stood up before him, for so had the king commanded. But a certain man named Erc, the son of Dego, who had heard much

77. See also Cambrensis Eversus, edited by the Rev Mr. Kelly, vol. i., p. 185.

about St. Patrick, rose up in the sight of all and did him honor. Therefore the prelate blessed him and promised eternal life unto him; and he, believing in God, received the grace of baptism, and, leading a life renowned for virtues and for miracles, after some time was made bishop, and died in the city of Slane."*

The precautions taken by the king to avoid the supposed enchantments of Patrick, may bring to the recollection of our readers the manner in which King Ethelbert of Kent received the missionary St. Augustine, in the open air, and under the shade of a spreading oak, in order to counteract the effects of magic. It would seem that, at this first interview

* Jocelyn, ch. 40, 41. The "Annals of the Four Masters" say Bishop Erc died upon the 2d of November, 512. "His age was fourscore years and ten when he departed. This Bishop Erc was judge to St. Patrick. It was for him Patrick composed this quatrain:

"Bishop Erc,—
Every thing he adjudged was just;
Every one that passes a just judgment
Shall receive the blessing of Bishop Erc."

If the above account be correct, it would follow that Erc was only ten or eleven years old when he met Patrick; whereas he is generally represented as a grown-up young man, and one of the king's pages. In the historical tale called "The Banquet of Dun na n-Gedh and the Battle of Magh Rath," translated by John O'Donovan, there is a very curious story, but a most absurd one, concerning Bishop Erc.

with our saint, Laoghaire became convinced that the strangers had no evil designs against his kingdom; that their only object was to make known some religious doctrine different from his own, and that they were ready to give reasons for their belief. In order, therefore, to discuss these questions with more solemnity, the monarch invited Patrick to appear at Tara on the following day, and preach publicly his religion before the general assembly of the Irish princes. This was precisely what Patrick had longed and prayed for;—and thankfully and joyfully he accepted the invitation. Laoghaire then returned to his palace at Tara: Patrick spent the night at Slane. Well may we believe that he did not sleep much that night on his humble couch. On his knees he besought the Almighty Giver of good things and Father of lights to bless the morrow's enterprise. Failure before the king would be the ruin of his mission. If the monarch became indisposed to the preaching of the gospel, his stay in Ireland would be rendered profitless. With confidence, however, in the mercy of God, he calmly awaited the appointed hour, and when the rising sun broke in upon his orisons, he hailed it as the harbinger of a more glorious sun —the sun of justice—which should shine henceforth upon the green island, and which, we pray and hope, shall never set "until Erin's self is drowned."

CHAPTER VIII

ST. PATRICK AT TARA; HIS PROCEEDINGS THERE.

THERE is not a spot in Ireland so full of memories, or so universally known, as Tara Hill. Though thirteen centuries have glided away since kings were enthroned upon it, or bards roused the clans to battle at its base, yet it still stands pre-eminently dear to the Irish heart. What it was once, when the Cormacs, and the Dathis, and the Nialls held their court there, may be discovered by any one who reads its history and antiquities, worthily reproduced for us in modern times.*

But Tara was in its chiefest glory when St. Patrick set out to visit it on that memorable Easter Sunday morning. Although Laoghaire had given the invitation, it appears from the lives of the saint, that various ambuscades had been placed in wait for him, either by the machinations of the Druids, who dreaded so much his coming, or by the perfidious monarch himself, acting upon their wicked

*By Moore, Petrie, Wilde O'Donovan, and other distinguished writers.

counsels. St. Patrick, although he received notice of the treachery, proceeded manfully on his way. On this occasion he is said to have composed a hymn or prayer for deliverance, which has been since called "the buckler or breastplate of Patrick." It is in a very ancient Irish dialect, and was first published by Dr. Petrie in his Essay on Tara Hill, with a literal translation and notes. The following poëtical version is from the pen of Clarence Mangan, and is remarkable for its almost literal exactness. The subject of the hymn is to invoke the assistance of the Blessed Trinity, and to obtain this assistance he solicits the help of all created things. Our old writers are enthusiastic about the merits of this hymn, and believe that to those who constantly recited it with faith and devotion no harm could befall —no demons could appear:

A HYMN OF ST. PATRICK.

At Tarah to-day, in this awful hour,
I call on the Holy Trinity!
Glory to Him who reigneth in power,
The God of the elements, Father and Son,
And Paraclete Spirit, which Three are the One,
The ever-existing Divinity!

At Tarah to-day, I call on the Lord,
On Christ, the Omnipotent Word,

Who came to redeem from death and sin
Our fallen race;
And I put and I place
The virtue that lieth and liveth in
His incarnation lowly,
His baptism pure and holy,
His life of toil, and tears and affliction,
His dolorous death—his crucifixion,
His burial, sacred and sad and lone,
His resurrection to life again,
His glorious ascension to heaven's high throne,
And, lastly, his future dread
And terrible coming to judge all men—
Both the living and the dead.

At TARAH TO-DAY I put and I place
The virtue that dwells in the seraphim's love,
And the virtue and the grace
That are in the obedience
And unshaken allegiance
Of all the archangels and angels above,
And in the hope of the resurrection
To everlasting reward and election,
And in the prayers of the fathers of old,
And in the truths the prophets foretold,
And in the apostles' manifold preachings,
And in the confessors' faith and teachings,
And in the purity ever dwelling
Within the immaculate Virgin's breast,
And in the actions bright and excelling
Of all good men, the just and the blest.

At TARAH TO-DAY, in this fateful hour,
I place all heaven with its power,
And the sun with its brightness,
And the snow with its whiteness,
And fire with all the strength it hath,
And lightning with its rapid wrath,
And the winds with their swiftness along their path,
And the sea with its deepness,
And the rocks with their steepness,
And the earth with its starkness [*firmness* or *strength*];
All these I place
By God Almighty's help and grace,
Between myself and the powers of darkness.

At TARAH TO-DAY
May God be my stay!
May the strength of God now nerve me!
May the power of God preserve me!
May God the Almighty be near me!
May God the Almighty espy me!
May God the Almighty hear me!
May God give the eloquent speech!
May the arm of God protect me!
May the wisdom of God direct me!
May God give me power to teach and to preach!
May the shield of God defend me!
May the host of God attend me,
And ward me,
And guard me,
Against the wiles of demons and devils,
Against the temptations of vices and evils,

Against the bad passions and wrathful will
Of the reckless mind and the wicked heart,
Against every man who designs me ill,
Whether leagued with others or plotting apart.

In THIS HOUR OF HOURS,
I place all those powers
Between myself and every foe,
Who threaten my body and soul
With danger or dole,
To protect me against the evils that flow
From lying soothsayers' incantations,
From the gloomy laws of the Gentile nations,
From heresy's hateful innovations,
From idolatry's rites and invocations,—
Be these my defenders,
My guards against every ban,
And spell of smiths, and Druids, and women;
In fine, against every knowledge that renders
The light Heaven sends us dim in
The spirit and soul of man!

MAY CHRIST, I PRAY,
Protect me to-day
Against poison and fire,
Against drowning and wounding,
That so, in his grace abounding,
I may earn the preacher's hire.

Christ, as a light,
Illumine and guide me!

Christ, as a shield, o'ershadow and cover me!
Christ, be under me! Christ, be over me!
Christ, be beside me,
On left hand and right!
Christ, be before me, behind me, about me!
Christ, this day be within and without me!

Christ, the lowly and meek,
Christ, the all-powerful, be
In the heart of each to whom I speak,
In the mouth of each who speak to me—
In all who draw near me,
Or see me, or hear me!

At TARAH TO-DAY, in this awful hour,
I call on the Holy Trinity!
Glory to Him who reigneth in power,
The God of the elements, Father, and Son,
And Paraclete Spirit, which Three are the One,
The ever-existing Divinity!

Salvation dwells with the Lord,
With Christ, the Omnipotent Word;
From generation to generation,
Grant us, O Lord, thy grace and salvation

It has been said that the various appeals contained in this hymn to the natural elements do not seem to be strictly orthodox; but he who made the observation could not be a perfect judge of what the Catholic Church considers conformable to her

teaching. David called on all creatures, the sun and the moon, the frost and the heat, the light and the darkness, to bless the Lord; and the Church herself, in the various blessings which she bestows upon inanimate creatures, such as water, salt, &c., peaks as if they were capable of aiding us and shielding us.*

Thus recommending himself to the protection of the Most High, Patrick, accompanied by eight persons and the young Benignus, arrived happily at Tara, having escaped all the snares which were laid for him. The old authorities describe the appearance of the saint as characterized by singular meekness and dignity. He was always clothed in white robes, and on this occasion he wore his mitre, and carried in his hand the crosier called the "staff of Jesus." The eight priests were also robed in white. Thus, confronted with the monarch and his Druids, and objects of wonder to the pagan assembly, stood the illustrious apostle and his train of missionaries, come from afar to plant Christ's religion in Ireland. Here, as on the evening before, it had been arranged that no mark of honor should be shown to him; but,

* See Dr. Todd's little work, already cited, "The Patrons of Erin," pp. 46–48, for other observations upon this subject.

as on the previous occasion, there was one found to disobey the tyrant's instructions—Dubtach, the archpoet, or head of the bards of Erin, rising and paying his respects to the venerable stranger. He was the instructor of Fiech, who afterwards became bishop of Sletty. "And Dubtach being baptized and confirmed in the faith of Christ, the strains that erewhile he had poured forth in the praise of his false gods, now converting to a better use, he composed more excellent poems unto the praise of the Almighty and the honor of his saints."

Then did the saint address himself to the nobles and princes of that august assembly, and unfold to them the sublime truths of the Christian belief: how the God that he adored was but One, infinite in power, in wisdom, and in sanctity; how, by a word, he drew this universe, with all its wonderful beauty, out of nothing, and created man in his own image and likeness; how, when man had rebelled against his Creator, the Eternal Son of the Father came down on earth as a Mediator and a Saviour And then he developed the touching story of the love which that God-man manifested towards poor mortals, and which induced him to drink of the painful cup of the passion; and again, how, on that very day upon which he was speaking, he arose from the centre of the grave and the bosom of death,

bearing with him the proofs of our forgiveness and the guaranties of our immortality.

The king listened with attention to the inspired eloquence of the holy missionary, and, as the discourse proceeded, some emotions may have been stirred in his breast. But yet the words of the preacher did not sink deep enough into his heart to produce a thorough conversion, for our most authentic annals inform us that he remained a pagan all his life, and at his death wished to be buried like his pagan forefathers,—that is, standing upright in the grave, with his arms near him, in the posture of a man ready for battle.*

* The death of Laoghaire is thus entered in the Annals of Clonmacnoise: "King Lagerie died an ill death. Some say he sank down in the earth between the two hills near the river of Liffie, called Ireland and Scotland; but the most part agree that he was stroken dead at a place called Taco Caisy, neere the Liffie, by the Wynde and the Sun, for forswearing himself to the Lynstermen, for the restitution of the cowes, which he was sworne to performe at the time of his captivity. He died about the year 458."

In another curious account of his death, it is stated that it had been prophesied to him that he would come to his death between Ere and Alba (Ireland and Scotland), for which reason he never went on any naval expedition; that he went a second time, without regard to his oaths, with a great army, against the Leinstermen, to demand the Boromean tribute; but that, when he reached Greallach-Daphill, by the side of Cassi, in Magh Liffey, between the two hills,

St. Patrick's preaching was not, however, fruitless; the monarch, though unconvinced himself, gave permission to the saint to make known to the natives the new doctrine—and such an act of toleration is no small proof of the civilization and refinement to which our ancestors had already attained. But we must not, therefore, believe that St. Patrick henceforth encountered no opposition, that his career was a series of easy victories, and that no trials were endured by him. Such an idea would be a most erroneous one. It is true that the preaching of the saint was crowned with wonderful success, unexampled in the annals of missionary labors; it is true, as Moore says, "that Christianity burst forth at the first ray of apostolic light, and, with the sudden ripeness of a northern summer, at once covered the whole land. Kings and princes, when not themselves among the ranks of the converted, saw their sons and daughters joining in the train without

Eire and Alba, he was killed by the sun and the wind, and the other elements by which he had sworn. It is further stated that the body of Laoghaire was afterwards carried to Tara and interred, with his weapons upon him, in the southeast of the external rampart of Rath-Laoghaire, with his face turned towards the Lagenians, as if in the attitude of fighting with them. See "Four Masters," by O'Donovan, vol. i., pp. 144, 145.

a murmur. Chiefs, at variance in all else, agreed in meeting beneath the Christian banner, and the proud Druid and bard laid their superstitions meekly at the foot of the cross." It is true that no general persecution was excited against the professors of the new creed, and that no martyr's blood was required to fertilize the soil and to stimulate the growth of the little mustard-seed which so soon spread into a mighty tree that covered the whole land with the shade of its branches; all this is true, but yet it would not be doing justice to the skill and courage of our saint, nor to the mighty power of divine grace as manifested through him, to conceal the many sufferings and trials, the many snares and plots, through which he had to pass, and the many open, violent attacks directed even against his life, from which he was saved only by the strong arm of the Almighty. We will see, as we advance, that the usual trials peculiar to the life of apostolic men were not wanting in the career of Patrick; that "the dangers of land and dangers of sea, dangers from hunger, and thirst, and weariness, dangers from foes and even from false brethren," were experienced by the apostle of Ireland, as well as by the apostle of the Gentiles; and that, if he introduced the faith and kept it in Erin, if he obtained the crown, it was only after fighting the good fight—

after spending and overspending himself for the sake of the souls which the Almighty had intrusted to him.

He labored, however, with consummate prudence. By mild and gentle persuasions he sought to win proselytes to the faith. He did not rudely assail or alter customs or ceremonies which might be tolerated—many of them he even converted to Christian purposes. As the pagan temple, when purified and dedicated, was employed for Christian worship, so even pagan practices, divested of their superstition, might be retained as Christian. This was the wise policy ever recommended by Christianity, and was ably carried out by St. Patrick. The days devoted from old times to pagan festivals, were now transferred to the service of the Christian cause. The feast of Samhain, or of the moon, coincided exactly with the feast of All Saints. The fires on May-day in honor of Baal, were transferred to the 24th of June, in honor of St. John the Baptist.

"At every step, indeed, the transition to the new faith was smoothed by such coincidences or adoptions. The convert saw in the baptismal font, where he was immersed, the sacred well at which his fathers had worshipped. The Druidical stone on 'the high places,' bore, rudely graved upon it, the name of the Redeemer; and it was in general by

the side of those ancient pillar-towers—whose origin was even then, perhaps, a mystery—that, in order to share in the solemn feelings which they inspired, the Christian temples arose. With the same view, the sacred grove was anew consecrated to religion, and the word Dair, or oak, so often combined with names of churches in Ireland, sufficiently marks the favorite which they superseded." *

While St. Patrick was still at Tara the Druids used their utmost efforts to destroy the influence which the saint had acquired over the minds of his hearers, by the simplicity of his words and the sublimity of his doctrines. The king himself, naturally inclined to the side of his own ministers, proposed, according to some of our ancient writers, a certain trial to be made between them. "Let your books be plunged into the water, and he whose writings shall be blotted or effaced, shall be disbelieved in his preaching; but, in whosoever's writings no blemish shall be found, let his preaching be admitted and confirmed." Patrick assented to this decision, but the magician refused; for he affirmed that Patrick worshipped the element of water as God, inasmuch as he

* Moore's History of Ireland, ch. 10. See also Bede, book 1, ch. 30, for a letter of the pope, St. Gregory the Great, to the Abbot Melitus, as to the manner in which he wished the pagan temples should be employed.

baptized with water in the name of his God. Then the king changed the trial, and appointed that either book should be cast into the fire, and that the doctrine of him whose book remained unhurt, should be received by all. And the saint agreed to this sentence: but the magician, distrusting himself, agreed not; for he said that Patrick worshipped in their turn both fire and water, and that therefore he held either element propitious to him. Then Patrick replied that he adored no element, but that he worshipped the Creator of all the elements. While, therefore, the dispute waxed high, and the people varied from one side to the other, the wisdom of the Lord inspiring them to distinguish the light of the true faith from the darkness of idolatry, and the soundness of holy doctrine from the vanity of magical delusion, a new trial by fire is sought out. Then, with the agreement of all, and Patrick and the magician consenting, a new house is built in a new manner, whereof the one-half is made of wood which was green, the other of wood which was dry and eaten by worms; and the boy Benignus and the magician, each being bound hand and foot, are placed over against each other; the boy, arrayed in the magician's garment, is placed in the dry part of the building,—the magician, clothed in the robe of St. Patrick, is placed in the green part,—and the fire is

put thereto. Behold a marvellous and unwonted vent! The fire, furiously raging, consumed the magician even to ashes, with the green part of the building wherein he stood; while the robe of th saint, wherewith he was clad, was neither scorched nor soiled; but the blessed youth Benignus, standing in the dry part thereof, the fire touched not,—yet reduced to a cinder the garment of the magician that wrapped him round."

The preceding story will not appear improbable to any one who remembers the history of the three children in the fiery furnace; or the miracle which the prophet Elias wrought to confound the wickedness of the priests of Baal. In the history of the Church there are many such miracles recorded of the servants of God.*

The king, however, as we have already seen, remained obstinate in his errors; "but the queen," says the chronicler, "believed in Christ, and was baptized and blessed of Patrick, and at length with a pious end rested in the Lord." This circumstance is not indeed warranted by the account which the saint himself gives of the conversions made by him.

* Among others in the life of St. Dominick, it is related that his book was preserved in the midst of the flames, while the writings of the Albigensian heretics were consumed to ashes.

"The sons of the Scots* and the daughters of chiefs seem to be monks and virgins of Christ. And also a young Scottish lady, most beautiful and noble, whom I baptized." But he makes no mention either of the king or queen as having been converted, which he would scarcely have omitted to do, if such had been really the case. In Ireland, as in other countries, it was not among the rich and the noble that religion spread most rapidly, but among the poor and the lowly, for whom Christianity has so many consolations and blessings.

* From the manner in which the saint speaks of the Scots, Dr. Lanigan concludes, and apparently with good reason, that the Scots were then only a dominant race in Ireland, a kind of exclusive nobility, different from the mass of the nation; and holding the same relations to them as the Saxons to the Britons—the Franks to the Gauls;—and like these latter, giving, in process of time, their own name to the entire country.

See Ecclesiastical History, vol. i., p. 235. See for further details on the ancient races of Ireland, "Cambrensis Eversus," edited by Rev. Mr. Kelly, appendix to vol. i.

CHAPTER IX

ST. PATRICK AT TAILTEN.—CONVERSION OF CONALL —DESCRIPTION OF ANCIENT IRISH CHURCHES.

On the following day, which was Easter Monday St. Patrick proceeded to Tailten, and remained there or in the neighborhood until the following Monday. Tailten, or, as it is now called, Teltown, is situated upon the Boyne, about midway between Kells and Navan. This is one of the most celebrated spots in Ireland; perhaps, next to Tara, it is the most ancient, if not the most notable. Dr. Wilde gives the following description of it: "Upon a green hill sloping gradually from the water's edge, and rising to a height of about 300 feet, amidst the most fertile grazing land in Meath, if not in Ireland, may be seen a large earthen fort, about a furlong's length to the right of the road, with a few hollows or excavations in the adjoining lands, apparently the sites of small, dried-up lakes; and to the left of the road, nearly opposite these, parts of the trench and embankments of two other forts, which, judging from the portions still remaining, must have been of immense size, greater even than any of those now existing at

Tara. These mark the sites of the early pagan settlement and the position of the palace of Tailten, one of the four royal residences which existed in Ireland in ancient times. Tailten was principally famous for its *fair*, which took place yearly on the 1st of August, which is often called in Irish *La Lugh Nasadh*, 'the day of Lugh's fair.' Tradition assigns the site of the fair to that portion of the great rath still existing upon the northern side of the road, and about a quarter of a mile to the northeast of the great fort or Rath Dubh; and here also it is said the most remarkable of the Teltown ceremonies took place, namely, the marriages or betrothals, which in pagan times, were celebrated every year, and could be dissolved on the following year, with the consent of the parties.

"The great fort, or Rath Dubh, measures round the outer wall of circumvallation 321 paces, having openings in it nearly due north and south. The height of the surrounding earthen embankment varies from 15 to 20 feet. Standing in the centre of this great fort we again obtain one of those refreshing views which we have so often attempted to describe when following the course of the Boyne. Looking up towards the northwest, the hill of Lloyd presents a grand and imposing object. Below it the eye rests upon the steeple and Round Tower of Kells, appear-

ing to rise out of the woods of Headford: while in the extreme distance the round hills of Cavan bound the horizon. Immediately around us is a country of immense fertility and with a gently undulating surface, divided into fields of great size,—that in which we stand contains nearly one hundred acres,—bordered by rows of well-grown timber, rising out of tall quickset hedges. There is scarcely a cottage or farmer's house to be seen; all seems one vast pasture farm, through which the Sele winds in pleasing curves, presenting glimpses of its dark blue waters among the flowery meadows which stretch along its brink. The wooded hill of Foughan rises up beyond it to the southwest, and following its track by the little ruined church of Teltown, by the heights of Donaghpatrick, over the woods of Liscarton, above which the old castle in that locality topples, and by the plantations of Rathaldron, the eye rests upon the hills of Skreen and Tara in the extreme northeastern distance." *

To this celebrated locality the saint now journeyed, following out the rule of conduct which he had prescribed to himself of preaching the gospel in the great centres of population, and as near the residences of the chieftains as circumstances would permit. There

* The Boyne and Blackwater, p. 152.

were then residing at Tailten or Teltown two brothers of King Laoghaire, named Cairbre and Conall. Cairbre, the elder, would not listen to the exhortations of Patrick, and when the latter persisted in preaching the faith despite the threats of the chief, he became so enraged that he attempted to kill the saint, and caused some of his attendants to be scourged. But Conall, the younger brother, was of a very different disposition. "Rejoicing and giving thanks, he received Patrick as the angel of peace and delight, and opened his ears to the word of salvation, and through the laver of regeneration and renovation of the Holy Spirit, desired to be incorporated with Christ. Then Conall, being comforted and confirmed in the Catholic truth, offered unto the saint his dwelling-house and his land, and besought of him, with many prayers, that for the spreading of the Christian faith he would there build a place for himself and his people; and he said he would build his own dwelling on the borders thereof. And the saint, praising his intentions, built there a place which is now called Donaghpatrick: and with his staff he also marked out the dwelling of Conall, which is now called *Rathyrtair*, or Oristown."*

*Dr. Wilde thinks that a very large moat, or as he says, "one of the very finest raths of the military kind to be seen in Ireland," situated near the church of Donaghpatrick, may

The saint blessed Conall in the name of the Lord, and among other things which were to happen to him thus did he prophesy: "Happy and prosperous shall be this dwelling-place, and happy shall be they who dwell therein: and the Lord shall confirm thy throne, and multiply thy rule, and the seed of thy brother shall serve thy seed forever."

The donation of lands mentioned in the preceding extract, and the many similar donations to which allusion is made in other portions of the life of St. Patrick, must not be literally understood as if the saint really received such presents. He himself tells us in his Confessions that he made it a rule never to receive gifts, at least of any considerable value, lest he might give occasion to the incredulous to defame his ministry. He challenges the people to point out any donations he had received: "Tell me, and I shall restore them." On the contrary, he used to make presents, out of his own property, to princes and powerful people for the purpose of smoothing the way for his apostolical exertions, until at length he reduced himself to poverty.*

have been the celebrated Rath Airthir, the eastern fort, now Oristown; or even the house which the good Conall erected for himself after he so hospitably gave his own to Patrick.

* See Dr. Lanigan, "Ecclesiastical History," p. 213 and note —and *passim*. It may be that in process of time large do

The church of Donaghpatrick, built upon the land of Conall, deserves further consideration, as it was the first church which the saint founded, and the model after which subsequent ones were constructed. We shall have occasion to speak so frequently of those ancient churches, that it is well here, at the outset, to form some correct notions of their general form, size, and structure; and though these remarks may be somewhat long, the reader, I trust, will pardon them on account of the importance of the subject and the interest it must necessarily have for every lover of the ancient Irish Church. Dr. Petrie, than whom none can be found better informed on the subject, thus speaks of our early religious edifices:—

"These churches, in their general form, preserve very nearly that of the Roman Basilica, and they are even called by this name in the oldest writers; but they never present the couched semicircular absis at the east end, which is so usual a feature in the Roman churches, and the smaller churches are only simple oblong quadrangles. In addition to this quadrangle, the larger churches present a second oblong of smaller dimensions, extending to the east,

nations were made to different churches in *honor* of St. Patrick, and that, by the mistake of the biographers, they were afterwards supposed to have been made to the saint personally.

and constituting the chancel or sanctuary, in which the altar was placed, and which is connected with the nave by a triumphal arch of semicircular form. These churches have rarely more than a single entrance, which is placed in the centre of the west end; and they are very imperfectly lighted by small windows splaying inwards, which do not appear to have been ever glazed. The chancel is always better lighted than the nave, and usually has two and sometimes three windows, of which one is always placed in the centre of the east wall and another in the south wall, and, excepting in the larger churches, rarely exceed two in number. The windows are frequently triangular-headed, but more usually arched semicircularly, while the doorway, on the contrary, is almost universally covered by a horizontal lintel, consisting of a single stone. In all cases the sides of the doorways and windows incline, like the doorways in the oldest remains of Cyclopean buildings, to which they bear a singularly striking resemblance. The doorways seldom present any architectural decorations beyond a mere flat architrave, or band, but are more usually plain; and the windows still more rarely exhibit ornaments of any kind. The walls of these churches are always perpendicular, and generally formed of very large polygonal stones carefully adjusted to each other, both on the inner

and outward faces, while their interior is filled up with rubble and grouting. In the smaller churches the roofs were frequently formed of stone, but in the larger ones were always of wood, covered with shingles, straw, reeds, and perhaps sometimes with lead.

"To the above general description I may add, that no churches appear to have been anciently erected in Ireland, either of the circular, the octagonal, or the cross-form, as in Italy and Greece;—though it would appear that churches of the last form were erected in England at a very early period,—and the only exception to the simple forms already described, is the occasional presence of a small apartment, on one side of the chancel, to serve the purpose of a sacristy."*

The ancient Irish churches were almost invariably of small size, their greatest length rarely exceeding eighty feet, and being usually not more than sixty. One example only is known of a church of greater length, namely, the great church or cathedral of Armagh, which was originally erected of the length of one hundred and forty feet. With this exception, Dr. Petrie adds, "that the cathedral and abbey churches of Ireland, anterior to the 12th

* Origin and Uses of the Round Towers, p. 162.

century, appear to have rarely or never exceeded sixty feet. This was the measurement prescribed by St. Patrick for the church of *Domhnach-mor*,* now Donaghpatrick, near Teltown, in Meath, and which, there is every reason to believe, was also the measurement of the other distinguished churches erected by him throughout Ireland, an imitated as a model by his successors. Such also, it is likely, was the general size of the earliest churches erected by the Britons and Saxons; for it is a curious fact that the first Christian church erected in Britain, and which was traditionally ascribed to the apostolic age, was exactly of the size generally adopted in Ireland, after its conversion to Christianity, namely, sixty feet in length, and twenty-six in breadth. This appears from an inscription on a brass plate, which, previously to the Reformation, was affixed to a pillar in the more modern church at Glastonbury, and published by Spelman."†

Although these observations are already of con-

* These Irish churches are generally called Domhnach (Donagh) from the Latin word *Dominica*, which signifies either Lord's day, or the *Lord's house*, as our word *church*, originally pronounced *kirk*, is from the Greek *kuriake*, with *oikia*, house, understood.

† Round Towers, p. 105; Spelman Concilia, vol. i., p. 9.

siderable length, I cannot forbear quoting the following reflections on the same subject, because of their beauty and true religious feeling, even though he who uttered them has not the happiness of professing the faith once preached in these venerable structures:

"That these ancient churches have little in them to interest the mind, or attract regard as works of art, it would be childish to deny; yet, in their symmetrical simplicity,—their dimly-lighted nave, entered by its central west doorway, and terminated on the other side by its chancel arch, affording to the devout worshipper an unimpeded view of that brighter sanctuary, in which were celebrated the divine mysteries which afforded him consolation in this life, and hope in the next,—in the total absence of every thing that could distract his attention,—there is an expression of fitness to their purpose, too often wanting in modern temples of the highest pretensions; as the artless strains sung to the Creator, which, we may believe, were daily hymned in those unadorned temples, were calculated from their very simplicity, to awaken feelings of deep devotion, which the gorgeous artificial music of the modern cathedral but too rarely excites, even in minds most predisposed to feel its influences, and appreciate its refinement. In short, these ancient

temples are just such humble, unadorned structures as we might expect them to have been; but, even if they were found to exhibit less of that expression of congruity and fitness, and more of that humbleness so characteristic of a religion not made for the rich, but for the poor and lowly, that mind is but little to be envied, which could look with apathy on the remains of national structures so venerable for their antiquity and so interesting as being raised in honor of the Creator in the simplest, if not the purest ages of Christianity. That the unadorned simplicity and contracted dimensions of the earliest Irish churches were not, at least, altogether the result of poverty, or ignorance of the arts in their founders, appears to me extremely probable. Poor those honored individuals unquestionably were, but that poverty generally, if not in all instances, appears to have been voluntary, as became men walking in the footsteps of the Redeemer, and who obtained their simple food by the labor of their hands; but that they were ignorant of the arts or insensible to their influence, could scarcely have been possible in men, very many of whom—Romans, Gauls, and Britons—were educated where those arts, although they had become debased, were still cultivated; and we have not only abundant historical evidence to show, that many of the eccle-

siastics in those early times obtained celebrity as artificers and makers of the sacred implements necessary for the church, and as illuminators of books, but we have also still remaining the most indisputable evidence of their skill in these arts, in ancient crosiers, bells, chimes, &c., and in manuscripts not inferior in splendor to any extant in Europe.

"It is, indeed, by no means improbable, that the severe simplicity, as well as the uniformity of plan and size, which usually characterizes our early churches, was less the result of the poverty or ignorance of their founders, than of choice, originating in the spirit of their faith, or a veneration for some model given to them by their first teachers; for, that the earliest Christian churches on the Continent before the time of Constantine, were, like these, small and unadorned, there is no reason to doubt; and the oldest churches still remaining in Greece are exactly similar to those I have described in Ireland."*

These notions on Irish church architecture I have thought necessary to lay before my readers, lest they should be astonished at the mention of so many churches erected or consecrated by our apostle; and I beg them to remember, that if the largest very

* Essay on Round Towers, p. 191.

seldom exceeded sixty feet by twenty-six, the smallest frequently were not more than fifteen feet by ten.

Connected with these structures there is a singular poem preserved by the "Four Masters," in which are described the different persons composing the household of St. Patrick, some of whom aided in building, others in decorating the churches,—others in various duties. We must not, however, suppose that they all lived together with him, but that at different times they may have assisted him in the laborious duties of his mission:

The family of Patrick of the prayers, who had good Latin,
I remember; no feeble court were they, their order, and their names.
Sechnall, his bishop without fault; Mochta, after him his priest,
Bishop Erc, his sweet-spoken judge; his champion, Bishop Maccaerthinn;
Benen his psalmist; and Caemhan, his chamberlain;
Sinell, his bell-ringer; and Aithchen, his true cook;
The priest Mescan, without evil, his friend and his brewer;
The priest Bescna, sweet his verses, the chaplain of the son of Alprann [Patrick],
His three smiths, expert at shaping, Macecht, Laebhan, and Fortchern.
His three artificers, of great endowment, Aesbuite, Taerill, and Tasach.
His three embroiderers, not despicable, Lupaid, Erca, and Cromthiris.

Odhran, his charioteer, without blemish; Rodan, son of Braga, his shepherd.

Ippis, Tigris, and Erca and Liamhan, with Eibeachta:

For them Patrick excelled in wonders, for them he was truly miraculous.

Carnieuch was the priest that baptized him; Germain, his tutor, without blemish.

The priest Manach, of great endowment, was his man for supplying wood.

His sister's son was Banban, of fame; Martin, his mother's brother.

Most sapient was the youth Mochonnoc, his hospitaller.

Cribri and Lasra of mantles, beautiful daughters of Gleaghrann.

Macraith, the wise, and Erc,—he prophesied in his three wills.

Brogan, the scribe of his school; the priest Logha, his helmsman,—

It is not a thing unsung; and Machui [Mochay] his true foster-son.

Good the man whose great family they were, to whom God gave a crosier without sorrow;

Chiefs with whom the bells are heard, a good family is the family of Patrick.

May the Trinity which is powerful over all, distribute to us the boon of great love;

The king who, moved by soft Latin, redeemed by Patrick's prayer.*

* See Four Masters, vol. i., p. 136, &c., with O'Donovan's explanations and notes of this difficult poem, and an account of the different persons herein mentioned.

CHAPTER X.

ST. PATRICK PREACHES THE GOSPEL THROUGHOUT MEATH.—MALEDICTION OF THE STONES OF USNEACH.—DESTRUCTION OF THE IDOL CROM-CRUACH.

As we have said in the preceding chapter, St. Patrick arrived at Tailten on Easter Monday, and remained there the entire Easter week. It is probable that during this week he baptized, in the *solemn* manner prescribed by the Church, all such converts as he had made since his landing at the mouth of the Boyne. It is, perhaps, to this ceremony that we may refer the origin of the festival called *St. Patrick's Baptism*, which used to be held on the 5th of April. This baptism, according to an Irish tradition, was performed on Wednesday, which coincides with the preceding date, as the 5th of April, 433, fell upon a Wednesday; so that, by Patrick's baptism, we are not to understand the baptism of St. Patrick himself, as Usher thought, but the first solemn baptism of his converts by Patrick.

On the following Monday the saint proceeded to visit the other parts of the territory of Meath; but it is very difficult to point out the exact time or

place of his numerous excursions. Wherever he went he took care to provide, as far as possible, the sites of future churches, and in many instances laid the foundations with his own hands. But we must not imagine, as the different Lives would seem to indicate, that all these churches were completed at the time, or by means of the saint. In after ages, when the true origin of many churches was forgotten, a pious vanity prompted some writers to attribute them to St. Patrick. Among these churches said to have been built by him, we find the church of *Druim Corcorthri*, which, Dr. Lanigan thinks, may be Drumconrath, in the barony of Slane, over which he placed a certain Diermit; and that of Drumshallon, in the barony of Ferrard, county of Louth. He then entered the district of Dealbhna Asaill,* now Delvin and Moycashel in Westmeath, "where it seemed good to him to build a church in

* The Dealbhna (or Delvins) of Meath were divided into many districts, namely, the Dealbhna Mor, now called the barony of "Delvin," in Westmeath; Dealbhna Beag, now the barony of "Demi Fore," same county; Dealbhna Eathra, now the barony of "Garrycastle," King's county; and Dealbhna Teanmuigh, which was a part of Teffia, a territory comprising nearly the present county of Longford, and about the western half of Westmeath.—"Book of Rights," p. 183, note. For the Connaught Delvins, see same book, p. 105, note.

a fitting place. But a certain wicked man named Fergus, who dwelt therein, was to him an especial hindrance that he might not accomplish his purpose. Then the saint, willing to express the hard-hearted ness of this man rather by signs than words, with the staff of Jesus made the sign of the cross on a stone there placed, and immediately the surface of the stone appeared divided into four parts, and showed the form of the cross portrayed." The man, however, who was a relative of King Laoghaire, remained unmoved, and continued impenitent.

From Dealbhua Patrick passed to Usneach,* now Usny hill in the parish of Killare, barony of Rath-

* Tuathal Teachtmar, according to Keating, formed the royal province of Meath, in the first century, by cutting off a portion of each of the four provinces, and erected a royal residence in each portion. The palace of Uisneach was built upon the part taken from Connaught. It was there that the men of Ireland held the great fair which was called the Mor-dhail, or Great Convention of Uisneach. It was the usage to hold this fair in the month of May. At this fair they were wont to sacrifice to the archgod whose name was Beal; and used to light two fires to Bel in every district of Ireland at this season, and to drive a pair of each kind of cattle through these two fires to purify them. It was likewise ordained that the king of Connaught should receive, as a tax, the horse and the garments of every chieftain that came to that Great Convention. The fire kindled at Uisneach in honor of Bel was called Beltinne, and the first of May is still called "the day of Baal's fire."

conrath. "Two brothers, by name Fiech and Enda, ruled in these parts; and unto them and unto their offspring the saint prophesied, if they would so permit him, many blessings in this world and the next. Yet not only did they turn their ears from his entreaty and from his preaching, but they violently expelled him from the place. But Enda repented of the injury which he had offered to the saint, and casting himself at his feet besought his pardon, and obtained it. And he had nine sons, the youngest of whom, named Cormac, he offered unto St. Patrick, to be subject to the divine command, together with a portion of his land. Another brother, named Laogar, was also converted unto the faith, and gave unto the saint his nephew, with some presents. And St. Patrick baptized the boy, and educated and instructed him." This fact concerning Cormac and his cousin deserves to be noticed, as illustrating a passage of the Confessions, where the saint says, "I gave gifts to kings, besides the rewards which I bestowed on their sons who walk with me."

I have omitted from the foregoing narrative some romantic incidents, which, however, as serving to illustrate, or at least intended to illustrate, an ancient Irish proverb, may be worth mentioning here. It is said, then, that Patrick, displeased with the inter-

ruption offered to his mission by the two brothers, was about to denounce a malediction upon them, when Sechnall or Secundinus interposed and said: "I beseech thee, father, that thy malediction be not poured forth on these men, but on the stones of this place." To which the saint assented. "From that day forth are those stones found useful to no building; but should any one thereto so dispose them, suddenly would the whole work fall down and tumble to pieces. Whence it hath become a proverb in that country, when at any time a stone falleth from a building, that it is one of the stones of Usneach."

From Usneach the saint is said to have proceeded to Annally, the modern Longford;—and there too, his mission was productive unto the salvation of many. Here, as in Meath, he left some of his companions whom he had ordained priests, in order to take charge of the rising congregations. In all these excursions he constantly endeavored to render the good seed, which he had sown, productive, by appointing worthy laborers to cultivate and watch the field of the Lord; he himself in his Confessions declares that this was his great care, to have priests ordained for the different districts where the faith had been planted. "It very much behooves us to spread our net, so that a numerous multitude and

crowd should be taken for the Lord, and that there should everywhere be clergy ordained who should baptize and exhort the poor and the needy, as the Lord in the gospel enjoins." By these salutary precautions his instructions were repeated and preserved,—the children were taught the precepts of religion,—and thus where he once entered, there the faith remained permanently. The time which he spent in those districts is not specified; but from the caution with which he advanced, and the measures which he took to preserve the holy doctrine, he must have remained a considerable time, perhaps two years or more.

About this time occurred most probably his visit to Brefny, which is thus noticed in one of the lives of the apostle: "The King Laoghaire, with a great part of his people, adored a certain idol magnificently formed of gold and silver, which was raised in a field called *Magh Sleacht.* This idol was named *Cean Croithi*, that is, the *head of all the gods;* for it was by that foolish people accounted to utter responses. Around this image stood twelve inferior gods made of brass, as if subject to it. Therefore St. Patrick turned towards this place that he might overturn the idol, and by his preaching convert its adorers to the worship of the Creator. But when he could not prevail, neither could he

recall those idolaters from the folly that was fixed in their minds, he betook himself to his accustomed arms of prayer; and from a neighboring hill beholding the idol, he stretched forth in supplication his spotless hands unto God, and lifted against it the *staff of Jesus;* when, suddenly, by the power of God, the idol fell on its side, and the silver and the gold poured from it broken and powdered into dust; but on the hard stone of the image was seen impressed the mark of the staff, though it had not touched it; and the earth swallowed up the twelve inferior gods. Thus what human strength could not accomplish was performed by the divine power; and many beholding it believed in the true and living God, and being baptized, according to the apostle, "put on Christ." And in that place St. Patrick by his prayers produced out of the earth a fountain of the clearest water, wherein many were afterwards baptized."*

* According to O'Donovan, "Annals of the Four Masters," vol. i., p. 43, Magh Sleacht, in which the idol Crom-Cruach stood, was the name of a plain in the barony of Tullyhaw, and county of Cavan. The village of Ballymagauran, and the island of Port, are mentioned as situated in this plain. Crom-Cruach stood near a river called Gathard, and St. Patrick erected a church called Domnachmor, in the immediate vicinity of the place.

But Dr. Lanigan, following Seward, says, that Moy

This is the only idol mentioned in the lives of St. Patrick, and as I have already remarked, would seem to be nothing more than a symbolical representation of the sun, with the twelve signs of the zodiac typified by the surrounding twelve stones, and thus

Sleacht was near Fenagh, in the barony of Mohill, county of Leitrim. Connellan, in his translation of the "Four Masters," p. 75, agrees also with Lanigan; and he adds that Magh Sleacht was afterwards called *Fiodhnach*, which signifies a wild or a woody district. Fenagh, in after ages, had a celebrated monastery and college, and was long famous as a seat of religion and learning. Cromlechs of huge stones and other Druidical remains are to be seen at Fenagh to this day.

The name Brefny (the district in which Moy Sleacht was situated) is derived from *Bre*, a hill, and therefore signifies the country of hills, a derivation which may not seem inappropriate, as innumerable hills are scattered over the counties of Cavan and Leitrim. From the productive soil of these hills, and their having been cultivated from the earliest times, the name Brefney may probably be derived from *Bre*, a hill, and *feine*, husbandmen, that is, the hills of the husbandmen; or, from *Bre*, hills, and *fine*, people, that is, the hills of the people, or the hills inhabited by the people. On a vast number of those hills over Cavan and Leitrim are found those circular earthen ramparts called forts, or raths, and some of them very large, which circumstance shows that those hills were inhabited from the earliest ages. As several thousands of these raths exist even to this day, and many more have been levelled, it is evident that there was a very great population in ancient Brefney. The erection of these raths has been absurdly attributed to the Danes; for it is evident that they must have formed the chief habi-

confirms the theory which we advanced in the opening chapter concerning the religion of the ancient Irish. The last Sunday of summer is stil called by the Irish "*Domhnach Crom Dubh*, or Sunday of *black Crom*, in commemoration of this memorable action of the saint.

tations and fortresses of the ancient Irish many centuries before the Danes set foot in Ireland, since they abound chiefly in the interior and remote parts of the country, where the Danes never had any permanent settlement.

Ancient Brefney was, in the tenth century, divided into two principalities,—the O'Rourkes, as princes of West Brefney, being the principal chiefs, and the O'Reillys, as princes of East Brefney, possessing the territory of the present county of Cavan. O'Rourke's country was called *Brefney O'Rourke;* and O'Reilly's country, *Brefney O'Reilly.* O'Rourke's ancient principality comprised the present county of Leitrim, with the present barony of Tullaghagh, in Cavan,—the river at Bally-Connell being the boundary between the two Brefneys. Brefney O'Rourke was formed into the county of Leitrim, under Elizabeth, A. D. 1565, by the lord deputy, Sir Henry Sidney; and Brefney O'Reilly, into the county of Cavan, A. D. 1584, by Sir John Perrott. For other interesting particulars concerning the families of Brefney, see O'Connellan's "Four Masters," pp. 77, 78, &c.

CHAPTER XI.

ST. PATRICK PROCEEDS TO CONNAUGHT.—REMARKABLE CONVERSION OF TWO YOUNG PRINCESSES.—HE VISITS SLIGO, AND FOUNDS CHURCHES THERE.

HAVING thus strengthened the infant church in Meath, which was the patrimony of the monarch, and the heart from which life might be more easily diffused throughout Ireland, he resolved to visit the other provinces, beginning with Connaught, to which the vision of his early years still drew him. "It was near the heart of the saint," says an old writer, "to visit Connaught, chiefly for the vision which he had heretofore beheld in his sleep, wherein he was called by the children of that country. This journey was begun in the year 435. It is said that he crossed the Shannon at a place called *Snav-daen*, which Dr. Lanigan conjectures to be the village of Drumsnave or Drumsnaw in Leitrim, and proceeded to Dumhagraidh, which may be, Drumahare, in the same county. Here we are told that he ordained priest St. Ailbe of Seanchua;* although this is not

* Seanchua is now Shancoe, a parish in the barony of Tir-Oilliolla, now Tirerrill, in the county of Sligo. Dr. Lanigan, vol. i., p. 243, says, that he cannot discover the place called

very likely, if it be true, as the "Four Masters" state, that he did not die until 545. He must not be confounded with the great St. Ailbe, of Emly, in Munster.

After which we come to one of the most beautiful passages of the saint's career,—one full of the poetry of real life. It is the conversion of two young princesses, related in a most simple, yet touching manner, by his biographers. Patrick had advanced as far as the plain of Connaught,* until he

Dumha-graidh, but at p. 15, note 47, he suggests Dromahare. Instead of Snav dean, Tirechan has *Bandea*. There is a town called *Banadu*, in the county of Sligo.

* The plain of Connaught, or Magh Aei, now Machaire Chonnacht, is a beautiful plain in the county of Roscommon, extending from near the town of Roscommon to the verge of the barony of Boyle, and from the bridge of "Clonfree," near Strokestown, westward to Castelrea. The inhabitants of the town of Roscommon and its vicinity, when speaking of the county generally, call the district lying between them and Athlone, the *Barony*, and that between them and Elphin the *Maghery;* but they say that you are not in the Maghery till you are two miles and a half to the north of the town of Roscommon. The following are the bounds of the Maghery, according to the tradition of the people of Roscommon: It extends northward as far as Lismacooil, in the parish of Kilmacumshy; eastward to Falsk, in the parish of Killurkin; westward, from the bridge of Clonfree, as far as the bridge of Castlerea; and southward, to a hill lying two and a half miles to the north of the town of Roscommon. A hill in the townland of Drishagan, in the parish of Baslick, is considered the centre of the Machaire or plain of Connaught. See "Four Masters." vol iii., p. 89; also "Book of Rights," p. 105.

came to a fountain called *Clebach*, near the royal residence of Cruachan,* by the side of which he reposed himself until break of day, when he and his companions began to sing the morning office prescribed by the Church. While they were thus chanting the praises of the Most High, two young princesses, named Ethnea and Fethlimia, both daughters of King Laoghaire, came very early to the fountain, for the purpose of bathing. Two magicians or Druids, whose names were Mael and Caplat, accompanied them in quality of guardians or tutors. When the maidens perceived the saint and his companions, they were struck with wonder at their venerable aspect and their foreign garb.

"And they knew not whence they might be; or of what form, or of what people, or of what country. But they imagined that they were men of Sidhe

* Cruachan. This was the name of the ancient palace of the kings of Connaught, situated near Belanagare, in the county of Roscommon. The place is now called Rathcroghan, and contains the remains of several earthen forts. At Cruachan was the burial-place of the pagan kings of Connaught, called *Roilig na riogh*, or cemetery of the kings, of which there are still some remains, consisting of a circular area of two hundred feet in diameter, surrounded with some remains of a stone ditch. See Petrie's "Round Towers," pp. 98–107, where an ancient poem on this cemetery is given; and Connellan, "Four Masters," pp. 122, 123; also "Book of Rights," p. 20.

(men of the fairy inhabitants of the hills), or of the gods of the earth, or of phantoms. The girls said to them, 'Who are ye; and whence do ye come?' And Patrick said to them, 'Were it not better that you should confess the true God than to ask our race?' The eldest daughter said, 'Who is God? and where is God? where is his dwelling? has your God sons and daughters, gold and silver? does he live forever? is he handsome? has he many sons? are his daughters beautiful and beloved by the men of this world? is he in heaven or on earth, in the sea, in the rivers, in the mountains, in the valleys? Tell us his description, how he can be seen, how he is to be respected, how he is to be found, whether in youth or age.'

"But St. Patrick answering, filled with the Holy Spirit, said, 'Our God is the God of all men, the God of heaven and earth, and of the sea, and of rivers; the God of the sun, and of the moon, and of the stars; the God of the lofty mountains and of the lowest valleys; God is above the heavens, and in the heaven, and under the heaven; his habitation is above the heavens, and the earth, and the sea, and all things which are therein. He inspires all things, he enlivens all things, he overcomes all things, he supports all things; he enlightens the sun; he strengthens the light of night and our knowledge;

he made fountains in dry places, and dry islands in the sea; and he placed the stars for the office of greater lights; he has a Son who is coeternal with himself, nor is the Son younger than the Father, nor the Father older than the Son; and the Holy Spirit breathes in them;—the Father, the Son, and Holy Spirit are inseparable. But I wish that ye were united to the Heavenly King, as ye are the daughters of an earthly king.' And the girls said, 'If with one mouth and one heart we are able to believe the Heavenly King, teach us most carefully that we may see him face to face; point him out to us, and we will do as you desire us.'

"Then Patrick said: 'Do ye believe that by baptism ye will cast away the sin of your father and mother?' They answer, 'We believe.' 'Do you believe repentance after sin?' 'We believe.' 'Do ye believe the life after death? Do ye believe the resurrection on the day of judgment?' 'We do believe.' 'Do ye believe the unity of the Church?' 'We believe.'

"They were then baptized, and he placed a white dress on their heads, and they requested to see the face of Christ; but the saint said to them,—'Unless ye taste of death, ye cannot see the face of Christ, and unless he receive your sacrifice.' And they answer, 'Give us the *sacrifice*, that we may be able

to see God's Son, our spouse.' And they received them for the love of God, and when sleeping in death, they placed them in a little bed, covered with clothes, and they made lamentations."*

Jocelyn relates the end somewhat differently, but more distinctly. "Being made Christians they besought the saint that according to his promise he would show unto them the face of Christ, their beloved spouse. And the saint thus answered: 'You must first, with the mouth of your body and of your heart, devoutly receive the flesh and the blood of your spouse, so that being quickened with the living food, and having tasted of death, you may pass from this impure world unto the celestial bride-chamber.' Then the virgins, believing in the word of the man of God, devoutly entreated and received the Eucharist, and immediately falling asleep in the Lord, they quitted their earthly tabernacles and went unto their heavenly spouse. And their friends and their kindred gathered together and bewailed them for three days, as was the custom of the country, and returned their sacred remains unto the earth, and on that spot was erected a church which is now collated to the metropolitan see of Armagh. The two Druids were also converted to the faith and baptized."†

* Tirechan's Annotations, as published by Sir Wm. Betham, "Antiquarian Researches," vol. ii., p. 36.

† Jocelyn, ch. 58.

The death of the princesses just related would appear to be a mistake, and may have originated in the fact of their having received the veil, as it is expressly stated they did, and was thus merely a death to the outer world, with its vanities and its follies; in the same manner as some commentators explain the sacrifice of Jephtha's daughter by a perpetual consecration of her virginity to the Lord. St. Patrick, in his Confessions, mentions that a young lady of an illustrious family, whom he had baptized, came some days after to tell him that she was admonished by a heavenly messenger "to become a virgin of Christ and to come near to God." He also says that the more were these virgins persecuted by their parents, the more did their numbers increase; "and we know not the number of those who are thus born to Christ, besides the widows who live in continence. Even those maidens who are bound in slavery, constantly persevere despite of threats and blows. But the Lord has given grace to many of his handmaids, for although they are forbidden to practise, yet are they strongly imitated in what they practise."

Soon after, St. Patrick converted a certain Ono, grandson of Bryan, king of Connaught, who bestowed upon the saint his palace called Imleach Ono, where St. Patrick founded a church, which, in pro-

cess of time, became the cathedral of the diocese of Elphin, and placed Assicus over it, though not as bishop, at least at that time. The name Elphin or Oilfinn is derived from a spring well the saint had sunk there, and on the margin of which was erected a large stone; and thus from *Oil*, which means a stone or rock, and *finn*, which signifies *fair* or *clear*, the name of Elphin was derived, which means the *rock of the limpid water*. Concerning this Assicus we have the following singular notice in Tirechan: "Assicus, the holy bishop, was brass-worker to Patrick, and made altars and book-cases (such as the brazen ones in which are found the books of Columbkill, the Dimma, and others), which he made in plates for the honor of Patrick, the bishop, and also the three square plates (the patenæ) well finished, which I saw —that is to say, the plate for the church of Patrick in *Armagh*, and another in the church of *Oilfinn*, and the third in the great church of *Saul*."

The next foundation attributed to Patrick, is that of Cassiol-Irra or West Cashal, now a small town six miles south of Sligo, over which he placed Bronus, one of his companions.*

* Cassel-Irra. This was the ancient name of a stone fort situated in the district of *Cuil-Irra*, near which the church of Kellaspugbrone, now nearly overwhelmed with sand, was erected. Cuil-irra is the name which O'Donovan gives to

Still advancing, and everywhere preaching the tidings of salvation, he proceeded to the country of Ui Oiliolla, or Hua Nolella, now Tirerrill or Tiraghrill, in the county of Sligo. He left there some disciples, among whom *Cethenus* is particularly mentioned, and afterwards visited the native place of another of his disciples, named Cetecus,* or Cethiacus.

He then advanced to Huarangaradh,† which is at

that place in his map of Hy-Fiachrach, in the volume entitled "Tribes and Customs of Hy-Fiachrach:" and he explains *Cuil-Irra* to be a district in the southwest of the barony of Carberry, comprising, according to the deed of partition of the Sligo estate, the parishes of Kilmacnowen, and *Kilaspugbrone*. This last word he again explains as the church of Bishop Bronus, near Knocknaree, in the southwest of the barony of Carbury. See pp. 470, 485, 488. This is evidently the church intended in the text. Bishop Bronus died in 511.

* Cethecus is frequently mentioned as St. Patrick's bishop, that is, a suffragan of Patrick. He is said to have been employed in various places far distant from each other, and this is not improbable, for it is natural to suppose that St. Patrick wanted the assistance of some bishops, who, without being attached to any fixed sees, might ordain priests, and perform other episcopal functions in places where he could not attend himself. It was only about the time of the establishment of the see of Armagh, that other regular sees were formed in Ireland. Cethecus was buried at Killgaradh or Oran, but it does not follow that he was bishop there. See Lanigan, vol. i., 245, note.

† Uaran, or Oran, is a well-known place, containing the ruins of a church and Round Tower, in the barony of Bally-

present called Oran, in Roscommon. Near Oran he erected a church called Killgaradh, where he left some of his disciples who had accompanied him from Gaul. Thence he passed to Magh Seola, in the barony of Clare, county of Galway, at which he held a synod, at which were present, among others, Bishop Sacellus of Baslear-mor (now Baslick, in Roscommon), and Felartus of Domhnach-mor in Magh Seola (now Donaghpatrick, in the barony of Clare, county of Galway). Thence to the neighbor-

moe, county of Roscommon. In *Trias Thaum.*, p. 136, the name is thus explained: "Huaran enim, sive *fuaran* idem Hibernis sonat quod fons vivus, sive viva vel frigidâ aqua è terra scaturiens." The place is still called Uaran O'Clabby, and "Patrons" are yet held there annually on St. Patrick's Day, and on the last Sunday in July, called Garland Sunday. Not many years ago, the senior of the O'Clabbys used to appear at the *Patrons*, and point out to the people the extent of the Termon lands possessed by his ancestors, on which occasion the people were accustomed to make a collection for his support. Colgan calls this church *nobilissima ecclesia de Huaran*. But little of its magnificence, however, remains at present, there being at the place but a mere fragment of the ruins of the church, and the base of its *clogás*, or Round Tower, measuring about fifteen feet in height. The *uaran*, or spring, from which the place derives its name, is still accounted a holy well, and frequented by pilgrims. It has a small stone cross over it, before which the pilgrims kneel. Traces of the foundations of other buildings are also observable in the field adjoining the church, which show the ancient importance of the place.—O'Donovan's "Four Masters," vol. iii., pp. 130, 131.

hood of the Lake Techet (now Lough Gara), county of Sligo, where he is said to have laid the foundation of a church at a place called *Drumnea*. Here also he is said to have founded the nunnery of Cill-Athracta,* so called from a virgin Athracta, whom Patrick is reported to have placed here. But this is incorrect, as St. Athracta undoubtedly lived at a later period. He then turned into the country called Ciarraighe Airteach.† "And as he jour-

* Cill-Athracta is now Killaraght, a parish in the barony of Coolavin, in the county of Sligo. The holy well of St. Athracta, in this parish, is still held in the highest veneration, and visited by pilgrims, but it has not been determined whether her celebrated cross is still in existence. The present head of the MacDermots, who styles himself the Prince of Coolavin,—incorrectly, his real title being Chief of Moylurg,—holds this saint in such veneration that he has given her name to one of his daughters. See "Tribes and Customs of Hy-Fiachrach," p. 41, note; see also map.

† Ciarraighe Airteach is still well known, and, according to O'Donovan, comprises the parishes of Tibohine and Kilnamanagh, in the modern grand-jury barony of "Frenchpark," in the northwest of the county of Roscommon.—"Book of Rights," pp. 101, 102,—where a curious story is related of the manner in which the Ciarraidhe came into Connaught; the extent also of Ciarraidhe Aei, adjoining to Ciarraidhe Airteach, is given. This Ciarraidhe must not be confounded with Kerry in Munster, which was distinguished by the surname *Luachra*, so called from Sleabh Luachra, a mountain of that district. Jocelyn, not knowing this distinction, places the present transaction in the Munster Kerry. See chap. 76.

neyed there he beheld two brothers, named Bibraid and Locraid, who were dividing their inheritance, as their father had been but lately buried. They at first disputed only with their tongues, but at length they attacked each other very fiercely. And when each brandished the sword unto the death of the other, the saint feared exceedingly lest, even in his sight, the crime of fratricide should be committed. Therefore, moved to pity for these unpitying men, he addressed his heart to God, his mouth unto prayer, and his hand unto blessing, and, making their arms immovable as wood or stone, he stayed them in the air. Then they, beholding themselves thus miraculously prevented, ceased from the fury of their conceived sin, and at the bidding of the saint, *telling good tidings of peace and preaching salvation*, returned unto the mutual kindness of brotherly love. Then he, the brothers being appeased, and his blessing being given unto them, restored the power of their arms, and they offered him for the building of a church the field whereon was worked the miracle." He placed over this church, when built, Cona, the brother of Secellus.

Next we find him in that part of Mayo called, at present, the barony of Costelloe, where he is said to have constructed another church, perhaps the one at Achadmore, or Aghamore, near the borders of

Roscommon, over which he placed a certain priest named Loarn. Then he went westward to the district of Ceara (now the barony of Carragh, or Carrah, in Mayo), where he preached with his accustomed zeal, converted and baptized a great number of persons, whom he confided to the care of Conan, a priest. Tirechan says that at this place a wicked pagan sent his servant to slay Patrick, but the Lord was his protector, and no harm befell him. He afterwards advanced as far as Hymallia, or Umallia* (the territory of the O'Malleys), and founded a church at *Achadh-fobhair*† (now Aghagower), and

* *Umhal*, in the west of Mayo, comprising the baronies of "Burrishoole" and "Murrisk," into which two parts, Upper and Lower, it has in latter ages been divided, the town of Cathair-na-mart (Westport) standing on the boundaries between them. These two divisions were, in former times, usually called "the Owles," by English writers, and absurdly Latinized Pomum, as "O'Malley de Pomo," as if from *Abhall*, an apple. The O'Malleys are chiefs of this district.—"Book of Rights," p. 98; "Tribes and Customs of Hy-Fiachrach,' pp. 43, 181.

† *Achadh-fobhair*, now Aghagower, a village containing the ruins of an ancient church and Round Tower, in the barony of Murresk, and county Mayo. The name signifies field of the spring, and was given because of a celebrated spring there, now called St. Patrick's well. It is sometimes, also, but not so correctly, called Achadh-*gabhair*, or "field of goats." Vallancy, without knowing the original orthography, translated it *fire of fires*, to support his hypothesis of the Round Towers being fire-temples. But he errs, as Ac

assigned it to Senachus, a most holy man, who was, either then or a short time after, consecrated bishop. He is described as a man remarkable for the innocence of his life and his profound humility.

hadh-fobhair has no such signification.—"Tribes and Customs of Hy-Fiachrach," pp. 150, 151; "Four Masters," vol. iii., p. 327.

Ceara is also well described in "Tribes and Customs of Hy-Fiachrach;" its extent, in pp. 149, 150; its rent, and the seats of its chiefs, pp. 204, 286.

CHAPTER XII.

ST. PATRICK SPENDS THE LENT ON A MOUNTAIN.—MIRACLE AT THE FOUNTAIN.—WONDERFUL CONVERSIONS IN THE TERRITORY OF TERAWLEY.—VISITS THE WOOD OF FOCLUT.—OTHER PROCEEDINGS IN CONNAUGHT.

But while our saint was thus laboring for the sanctification of the souls of others, he did not forget the interests of his own. He well knew that the missionary requires to recruit from time to time the strength that is diminished by constant toil; that the lamp must be trimmed and the oil replenished in order to enable it to give a clear and unfailing light; that the canal is soon left dry, unless it be connected with an ever-flowing fountain. With the same anxiety, therefore, for his own salvation, as that which animated the great apostle of the Gentiles, when, although enriched with the manifold graces which he had brought down from the third heavens, he cried out, "I chastise my body and bring it into subjection, lest when I preach to others I myself become a castaway," St. Patrick resolved to interrupt his mission for a while, in order to ob-

tain, by the efficacy of prayer, a renewal of the graces so necessary to an apostle—zeal for religion, an ardent love of the neighbor, an undying confi dence in the power of the Most High, and a total forgetfulness and abnegation of self. He had now for some years been witnessing the wonderful effects which God had produced through his ministry; he had, like Moses, although not yet perfectly and completely, led his people out of the house of bondage, and brought them near the promised land; it was now time to ascend the mountain, and learn still better from Divine Wisdom the laws wherewith to guide this people. St. Patrick, then, as we learn from his biographers, retired for a season—some state for the entire Lent—to a mountain in Connaught, variously called Cruachan Aichle, or Mount Eagle, or Croagh Patrick.* But although admit-

* Croagh Patrick is situated in the barony of Murrisk, in the county of Mayo. Its ancient name was Cruachan Aichle, or Mount Eagle. This mountain may be seen at sixty miles' distance, and has the form of a sugar-loaf, and an altar or cairn stands on its summit. It is a place of pilgrimage much frequented by Catholics. From Croagh Patrick there runs a continued chain of lofty mountains between the Atlantic ocean and the Loughs Curra, Mask, and Corrib, to Galway bay.—Seward's "Topographia." Croagh Patrick, or the *Reek*, as it is often called, springing from the shore near Westport, lifts its conical head 2510 feet above the sea; this is the great feature of the place, and from it magnificent

ting the retirement, we are not bound to admit the entire time, as it is not likely that St. Patrick, so zealous a missionary, would spend in retirement the time which is generally the most precious for the salvation of souls. He may have spent a part of Lent; or if he spent forty days, they were, most probably, taken from some other part of the year. According to the old legend preserved by Jocelyn, all serpents and venomous reptiles were banished from Ireland by St. Patrick at this time and from this place; but learned writers maintain that this had ever been a natural privilege of Ireland, as well as of Crete, and some other places. Rothe, in his elucidations upon this passage of Jocelyn, compares this quality bestowed upon Irish soil, through the prayers of St. Patrick, with that conferred on Malta by the merits of St. Paul; with this difference, he adds, "that while in Malta serpents, adders, and other venomous reptiles, retain their life and motion, and lose only their poisonous power, in Ireland they can neither hurt nor exist, inasmuch as not only the soil, but the climate and the atmosphere, are unto them instant death."

views of the coast and vicinity of Westport are obtained. The ascent is not difficult, and the summit is not more than ten miles from the town. At its base, close on the shore, are the ruins of Murrisk Abbey.—Frazer's "Hand-book for Ireland," p. 474.

Another extraordinary circumstance connected with this mountain, is the multitude of demons which are said to have appeared to the saint, during his fast upon it. But a simple and natural explanation can be given of this pretended vision. It is stated by Probus, that when the saint ascended the mountain, a multitude of birds rose in the air, so as almost to darken the sky. This circumstance may have taken place. An uninhabited mountain, undisturbed for ages, perhaps, by the foot of man, must have afforded a welcome retreat to flocks of sea-fowl and other birds; while their unexpected flight at the appearance of a stranger, may have seemed something terrific to the companions of the saint, and to their fervid imaginations and simple minds the birds may have been considered as demons flying from the power of their holy bishop.

The heart of the saint must, indeed, have exulted, as he gazed from the summit of Mount Eagle, and the greatness of his Master must have appeared in brighter clearness to his soul. The scenery all around is magnificent, and capable of touching even an indifferent spectator. The following description may interest the reader: "The road to Croagh Patrick is one of especial interest. The principal street in Westport is built on an ascent, and the summit being reached, the eye embraces a very peculiar

view of the town, beneath which it seems to sink among the trees by which it is environed. Beside the road and a little to the left, is a small and perfect circle of stones, probably Druidic. Keeping onward, in a direct line, the road to Croagh Patrick is little diversified for two miles or more; the country here being pretty level. On reaching the famous 'holy well' the view is decidedly grand. A ruined church crowns the summit of a gentle eminence to the left—the graveyard, as usual, crowded with monuments; while to the right the eye roams uninterruptedly over the beautiful Clew Bay and its equally beautiful islands,—that of Clare being very conspicuous. To the left rises the majestic Croagh Patrick with a bold sweep from the land upward to the clouds, which often hide its summit; and washed at its base, which projects proudly to the waters, by the blue waves of the Atlantic ocean. From this point the picture might be pronounced perfect, combining, as it does, land and sea-view; island and rock in one, with the picturesque foreground of the little church and its ivy-covered gables; the holy well trickling towards the road. It is environed by thorn-trees, gnarled and twisted by many a sea blast, to which their exposed situation renders them very liable. At Croagh Patrick the saint is said to have blessed Connemara, which

looked so bleak, barren, and rugged, that he declined entering it."*

After descending from the mountain, invigorated for the sacred duties of the ministry, St. Patrick came to the district of Corcothemne,† not far distant, it would seem, "and to the fountain of *Sinn*, where he baptized many thousands; and he also founded three churches in *Toga*. And he came to the fountain of *Finn Maigeo*, which is called *Slan*, because it was indicated to him that the Magi honored this fountain, and made donations to it as gifts unto a god. The fountain was square, and there was a square stone on the mouth of it, and the water came over the stone, that is, through the interstices, as of the trace of a king; and the unbelievers said, a certain dead prophet had made for

* Hall's "Ireland," vol. iii., p. 416.

† I have not been able to identify Corcotheimne. It is not explained in any of the books to which I have had access. In the "Four Masters," vol. i., p. 538, there is mention of *Corca-Fithri*, which according to O'Donovan, was a tribe that inhabited the barony of Gallen, in the county of Mayo, and those of Leyny and Conan, in the county of Sligo. *Toga* has not been identified, unless it be the place called *Maiteog*, marked on O'Donovan's map of Hy-Fiachrach, which is a place on the boundary of ancient *Ceara*, situated near the church of Aghagower, in the barony of Murrisk. Its modern name is Maus or Mau. See "Tribes of Hy-Fiachrach," p. 149, and index to map.

himself a study or conservatory in the water under the rock that it might whiten and preserve his bones, for he feared to be burned with fire; for they worshipped the fountain like a god, which was unlawful in the eyes of Patrick, because of the adoration, for he had zeal for God—for the living God. He said, 'It is not true what you say, that *the king of waters is this fountain;*' for they gave to the fountain the name of *king of the waters;* and the magicians and the Gentiles of that country were assembled at the fountain, together with a great multitude beside. And Patrick said to them, 'Raise up the rock, let us see what is underneath, if there are bones or not, for I say unto you that the bones of the man are not under; but I think there is some gold and silver appearing through the joinings of the stones, from your wicked sacrifices.' And they would not lift the stone. And Patrick and his companions blessed the stone, and he said to the multitude, 'Retire apart for a little, that ye may perceive the power of my God, who dwells in the heavens.' Then he lifted the stone with expert hands from the mouth of the fountain, and he placed it where it now remains, and they found nothing in the fountain but water only, and they believed the Supreme God. And there sat down beside the stone, a little way off, a certain

man named Cata, whom Patrick blessed and baptized, and he said to him, 'Thy seed shall be blessed forever.' There was a little church in *Togs*, in the country of Corcotheimne, belonging to Patrick;—Cainechus, the bishop, a *monk of Patrick's*, founded it." We have already spoken of this well as furnishing a proof of the ancient superstition prevalen in Ireland of worshipping water as a divinity, while others reverenced *fire* with equal respect.

Proceeding northwards the saint arrived at Tir Amalgaidh, the modern Tirawley. "Having traversed the southern parts of Connaught, Patrick came to the region of Tir Amalgaidh, where there were twelve sons (or rather seven), of the King of Connaught, who had been, previous to his arrival in Connaught, contending for the kingdom. Aengus, one of the brothers, was, however more cunning than the others, and through the hope of obtaining the kingdom, he caused his friends to publish defamatory stories against his brothers, especially against those whom he most feared, that thus the minds of the people might be alienated from them In consequence of these accusations the various chiefs of the tribes resolved to admit as king no one whose honor was thus sullied. The dispute, therefore, between the brothers increased so much that a deputation was sent to invoke the judgment

of King Laoghaire at Tara. The sons of Amalgaidh set out then for Tara in twelve chariots (*but in the books of St. Patrick it is stated that only seven went*). Among those who came to Tara was a certain youth of good dispositions, by name Conall, the son of Enda Crom, one of the brothers, to maintain the rights of his father and continue the suit in his stead. Aengus dreaded this young man more than all the others, because of his great talents and amiable qualities. Wherefore, being known to the door-keepers of the palace (because he had, when young, been educated among the pages of the monarch at Tara), he prevailed on them to exclude Conall from the king's presence. While all the others were admitted, Conall was thus the only one excluded from the court of his uncle; and not knowing what to do, or where to go, he heard the sound of St. Patrick's bell then celebrating the divine mysteries at a place called *Tiopraid Padruic* since that time. Conall approached and kindly saluted the saint." Thus far the Tripartite Life. The continuation of the story is better related by Tirechan, in his annotations to the Book of Armagh: "While St. Patrick was engaged in baptizing near Tara, and before he set out for Connaught, he heard some behind him scoffing at the ceremonies. He heard, also, two noblemen discoursing, and one said to the

other, 'It is true that for the past year you said you would come hither. Tell me your name, I entreat you, and that of your father, and of your country, and of your house, and residence.' Enda replied, 'I am the son of Amailgaidh, from the western country, from the plain of *Domnon*, and from the wood of *Fochluit*.' When Patrick heard the name of the wood of *Fochluit*, he rejoiced exceedingly, and said to Enda, 'I will go with you, if I live, because the Lord commanded me that I should go.' And Enda said, 'You shall not go with me, lest we be both slain.' The saint replied, 'You shall never arrive at your country unless I go with you, and you shall not have eternal life, because you came here on my account, like Joseph before the children of Israel.' But Enda said to Patrick, 'Do you baptize my son, because he is young; but I and my brethren cannot believe you, until we come to our own people, lest they laugh at us.' Conall was accordingly baptized, and Patrick gave him his benediction.

"But the six sons of Amailgaidh sought a decision of their quarrel. And Conall pleaded his cause before the king, and, at the close of his discourse, he said that, if the defence of the country should be considered, the kingdom should be adjudged to himself, as he surpassed all the others in strength

and activity; but if the rights of old age and of justice were to be observed, that it should be conferred upon his father, who, both in age and in maturity of judgment, surpassed his brothers. Moved by his arguments, King Laoghaire decided, although with regret, that the contested chieftainship should be bestowed on the father."* Such is the substance of the legend. It is also stated that Patrick made a covenant with these men, and that he accompanied them back to their country. These circumstances cannot be admitted, although the existence of the dispute and its decision may be held as certain.

When the saint entered Tirawley, he found, we are told, the seven sons, with their followers, assembled at a place called *Forrach Mac n Amalgaidhe.*† Profiting by the presence of so vast a multitude, the apostle entered into the midst of them, his soul inflamed with the love of God, and with a celestial courage preached unto them the truths of Christianity; and so powerful was the effect of his burning words that the seven princes and over twelve thousand men were converted on that day, and were

* Sir William Betham's Antiquarian Researches, vol. ii., p. 357, &c., and Tripartite Life, ch. 76, &c., quoted in Tribes of Hy-Fiachrach, pp. 461–471.

† *Forrach Mac n Amalgaidh.* This was the ancient name of Mullaghfarry, near Killala

soon after baptized in a well called *Tobar-Enadhairc*, the *well of Enadhairc*.* This *memorable* conversion, as Usher truly calls it, is mentioned not only in the lives of our saint, but by Nennius, in his history of the Britons, and other writers. St. Manchen, surnamed the Master, is said to have been appointed to the care of this numerous body of Christians. St. Patrick founded the church of Domhnach Mor,† over which he placed Bishop *Mucna;* and the church of Killala, for which he designated Muredach, one of his disciples.

Either on the occasion of this conversion, or some time before, a wicked conspiracy was formed against the life of St. Patrick, at the instigation principally of the Druids. Two of these are named as the chiefs, namely, Roen and Rochait, or Recraid. St. Patrick was then, we are told, in a place afterwards called Crosspatrick,‡ and the conspirators had ad-

* This well has not been identified, unless it be Tobar-patrick, a holy well near Ballina.

† *Domhnach Mor*, now the townland of Donoghmore, in the parish of Killala, and barony of Tirawley. Bishop Muena is also the patron-saint of Maighin, or Moyne, near Killala, where a great abbey was afterwards erected, of which extensive remains may still be seen, about a quarter of a mile from the road leading from Ballina to Killala. See, for an interesting description of Moyne Abbey, Seward's Topographia Hibernica.

‡ Crosspatrick still retains its original name, and is that

vanced as far as *Kill-forclain*, very near to the former place, when the Almighty struck the two leaders with sudden death, and the others, terrified at the event, dispersed, and allowed the saint to proceed in peace on his mission. Conall, the son of Enda, also interfered to protect him.* To this event the saint is supposed to allude in those words of his Confessions—"For your sakes, amidst many dangers, I proceeded even to the *remote parts*, where no one had ever been before me, and where no one had ever come to baptize, or to ordain priests, or to confirm the people in the faith, which, by the mercy of the Lord, I willingly did for your

of a townland containing an ancient churchyard and some traces of the ruins of a church, situated to the right of the road as you go from Ballina to Killala, and about one mile south of the latter place. The name *Kill-forclain* is now obsolete, and all traces of the church are removed; but the natives of the district state that parts of the walls of a church originally so called, but then Killybrone, were extant in 1831, when they were totally levelled. The site is pointed out on a rising ground, about half a mile from Killala, and about sixty perches to the left of the road leading from Killala to Palmerstown.—"Tribes of Hy-Fiachrach," p. 464.

* Tirechan (Antiq. Res., vol. ii., p. 377) says, that Enda, the chief of the territory, when he knew the danger of Patrick, sent his son Conall to protect him from the fury of Recraid, who had gathered a great crowd of magicians, or Druids, and was advancing with nine principal Druids, all clad in white garments.

salvation. In the mean time, I gave gifts to kings, besides what I gave to their sons who walk with me; and nevertheless they seized me now, with my companions, and in that day they vehemently desired to kill me. But my time had not yet come, although they plundered and stole all that they found with us, and bound me with chains. On the fourteenth day the Lord delivered me from their power, through the agency of some good friends, and all that belonged to us was restored." We have no other accounts of this imprisonment of the saint. By this conversion, the vision of the children of the wood of Foclut was accomplished, for, as observed in a former chapter, Foclut is the district in which the churches of Crosspatrick and Donoghmore were established.

Before leaving Tirawley, he turned to the east, and preached at a place afterwards called *Lia na manach*,* or *rock of the monks*, from some monks who dwelt there. He baptized at that place a prince named Eochad, son of Dathy, a former monarch of

* *Lia na manach*, now called *Liag*. This place is situated on a hill a short distance to the south of the old church of Kilmore Moy, near Ballina. The name is applied to a rock on which a cross is sculptured within a circle, and to an ancient churchyard. All traces of a church, if such existed, have disappeared.—"Tribes of Hy-Fiachrach," p. 468

Ireland. Advancing further on, the saint arrived at the district called Greagraidhe, now called "the Gregories," in the south of the county of Sligo, and supposed to be coextensive with the barony of "Coolavin." Here, however, he was badly received; the people of the territory not only sought to drive him from their borders, but attacked fiercely with stones both himself and his companions. The Druids, here as elsewhere, were the fomenters of the trouble.

"After having escaped from these snares, St. Patrick went to visit his dear friend Conall, to whom, in order to test his piety and resignation of mind, he said, 'Would it be pleasing to thee, my dear Conall, to receive from me the monastic tonsure?' Conall replied that he had his heart prepared to do whatever might be pleasing to the saint. Patrick, rejoicing at such great resignation of the prince, remunerating him with an ample reward, said, 'What I have mentioned shall not be done, but I shall be defended by thy arms; and thou shalt have worthy successors sprung from thy own loins—many renowned by the glory of secular warfare, and many champions conspicuous in the profession of celestial warfare, shall descend from the same seed.' And presently he impressed on his shield, with his crosier, which is called the staff of Jesus, the sign of the

cross, stating that none of his race should be conquered in war who would bear that sign on his shield, and that he himself should therefore be called *Sciath-bachlach*, i. e., of the crosier shield. Nor is it, indeed, wonderful that that race should be by no means unwarlike, who bear, by hereditary right, stamped on their insignia, the impression of the symbol of promised victory, with the staff of Jesus, which supports every strength, be it ever so sinking." This is in allusion to the victory of Constantine.

From this anecdote, the O'Donnells of Tirconnell took for their ancient armorial bearings, "Argent issuing from the sinister side of the shield, an arm sleeved, holding a passion-cross,"—because they believed that the Conall whose shield was marked with the cross by Patrick was no other than their own ancestor, Conall Gulban, son of Niall of the Nine Hostages.*

* O'Donovan, in one of his interesting papers on "The O'Donnells in Exile," published in Duffy's Hibernian Magazine, critically examines the identity of the two Conalls Colgan had labored hard to prove that this Conall could not be Conall son of Enda, and grandson of Amalgaid (Awley), of whom there was question in the beginning of the chapter, because no illustrious saints or warriors were descended from him, but Conall Gulban, from whom nineteen saints are said to have sprung, besides ten of the monarchs of Ireland, and most illustrious warriors. To this, O'Donovan replies that it is evident that the Conall meant is not Conall

The saint, at length, crossed the Moy, near its mouth, at a place called Bertriga, now Beartrach, and passing along the coast of the territory of Hy-Fiachra* (now Tireragh in Sligo), he baptized the seven sons of a man named Drogen, among whom

Gulban, but Conall Cremhthainn, an elder son of King Niall, and the ancestor of the more royal, and, anciently, of the more powerful family of the O'Melaghlins of Meath. Seventeen of the monarchs of Ireland and a multitude of saints sprung from him. Conall Gulban was not yet converted, as we shall see hereafter. This Conall, then, is the person who received Patrick so kindly at Teltown, and gave him his house in order to serve as a church. He may have then been visiting Connaught, either for pleasure or by reason of his possessing lands there. For we know certainly that Carbry, his oldest brother, had an ample inheritance there. Conall Cremthain died in 475.—See "Four Masters," vol. i., p. 149; "Hibernian Magazine," p. 277.

* Hy-Fiachra. There were two tribes of this name in Connaught, descended from Fiachra, the brother of the Irish monarch Niall of the Nine Hostages. The more powerful tribe of the name the north Hy-Fiachrach, possessed the present baronies of "Carra," "Erris," and "Tirawley," in the county of Mayo, and the barony of Tireragh in the county of Sligo.

The other Hy-Fiachrach, the Fiachrach Aidhne (south Ui Fiachrach) were seated in the southwest of the county of Galway, and their territory was exactly coextensive with the diocese of Kilmacduagh, as we learn from the life of St. Colman MacDuach, who was their patron, and all whose territory was placed by Guaire Aidhne king of Connaught, in his bishopric about the year 610.—"Book of Rights," p. 108. See also "Tribes and Customs of Hy-Fiachrach," *passim.*

he selected one named MacErca, in order to instruct him more particularly in religion. He did not, however, take him with himself, as the parents were very much attached to the young man; but he committed him to the care of Bishop Brone, who resided not far off. Some years after this, MacErca, being judged sufficiently qualified, was placed over the church of Kilroe-mor.*

Continuing his march by the northern coast he arrived at a river called *Sligeach*,† where he was kindly received by some fishermen. As it was, however, the season of winter, they could offer him but little, until, moved by charity, and perhaps at the suggestion of the saint, they resolved to throw out

* Kilroe-mor, now Kilroe, a very ancient church in ruins, situated in the townland of the same name, in the parish of Killala and barony of Tirawley. It stands on a rocky hillock about one mile to the east of the town of Killala. This hillock commands a beautiful view of the sandy island of Beartrach, of the bay of Killala, and of the Cloigteach or Round Tower and steeple of the church of Killala. This church is built of very large stones, in the primitive Irish style, and is only 24 feet in length and 18 feet in breadth. Its west gable and south wall are nearly destroyed, but the north wall and east gable, with its small round-headed window, are in good preservation.—"Tribes of Hy-Fiachrach," p. 470.

† *Sligeach.* This was the ancient name of the river Gitly, which flows through the town of Sligo, to which it has given its ancient name, Gitly being a corruption of Gilly, a name given to the river because it flows from Lough Gill.

their nets into the river. Divine Providence blessed their efforts, and they obtained wherewith to supply their own wants and those of Patrick. Soon after, he was attacked by some of the inhabitants of Calregia,* who with cries and shouts and noise of arms endeavored to strike terror into the saint or his companions, and to drive them from their country. But the saint, partly by his instructions, partly by threats, succeeded in pacifying them, and they soon after came to request his forgiveness; which he, no doubt, willingly accorded.

We are next told that the saint, wishing to know the condition of some of the congregations which he had previously established, returned back as far as Moylurg, where he was badly received by the family of MacErca; but a holy man named Mancus, a relative of theirs, interceded for them, and reconciled them to the saint. Having accomplished his pur-

* *Calregia* de Culechernadan, now Coolcarney, a district in the barony of Gallen, and county of Mayo, comprising the parishes of Attymoss and Kilgarvan.—"Tribes of Hy-Fiachrach," p. 471. See also 166 and 246.

The *Calregia* of the text is, however, different. It is a territory in the northeast of Connaught, the name of which is still preserved in the parish of *Calry*, in the barony of Carbury, and county of Sligo: but this territory originally comprised some part of the county of Leitrim, for Dromahaire is mentioned as in the territory of *Calregia*. See "Four Masters," vol. iii., p. 342.

pose, he returned to Calregia, and baptized a certain Macarthur at Dromahaire. In this district, at a place named Drumlias, he is said to have erected a monastery, and to have appointed to superintend it Benignus, his pupil, who governed it for 20 years. It would, however, appear certain that this monastery could not have been founded by St. Patrick. Thence he continued his course by Cashel-Irra, and Drumcliff,* until he arrived in Ulster. Thus did he close his mission in Connaught, after having employed seven entire years in his apostolic labors, and during that time, we are told that he crossed the Shannon three times. Hence we may conclude that he could not have left it before 442, as, according to our calculation, he did not enter it until 435.

Among other things which have been omitted concerning his stay in Connaught, is the building of a church of clay; I add it now as illustrative of the manners of these primitive times. It is thus related by Jocelyn: "On a certain time when the saint was

* This district is now the barony of "Carbury" in the county of Sligo. It is called Drum Cliabh (Drumcliff) from a famous monastery erected there in the sixth century by St. Columbkill. The ancient inhabitants of this territory were descended from Cairbre, the third son of Niall of the Nine Hostages. The mouth of the Ballysadare river is the boundary between the country of the Hy-Fiachrach and the territory of Carbury.—"Book of Rights," p. 130. Also "Tribes of the Hy-Fiachrach," pp. 274, 278.

intent on his wonted employment, he came unto a certain plain, which, by its fair and pleasant site, was fitted unto the building of a church; but neither wood nor stone could be found therein, for the forest was a long way distant, and no axe could be found in those parts, nor even if found did any of the inhabitants understand its use. Therefore did the holy man offer up his prayers, and being helped of heaven, he builded there a church of clay alone, and it was fashioned in very handsome form for that time. It suffered nought from the wind, nor the snow, nor from any inclemency of the weather: and even to this day is it seen to continue in its original state. And the chair of St. Patrick, wherein sitting he was wont to preach, is still shown; and manifold miracles are reported to have been done there." (Ch. 65.)*

To conclude, then, the life of the saint while in Connaught, we may add "that he journeyed round Connaught, spreading through all that region the word of God; nor ceased he from his preaching, nor from his working of miracles, until all the inhabitants thereof were converted to the true faith."

* The Book of Tirechan (vol. ii., p. 379) says that this church of clay was built in the land which is called *Foirrgea* of the sons of Amalgaid.

CHAPTER XIII.

ARRIVAL OF THE BISHOPS SECUNDINUS, AUXILIUS, AND ISERNINUS.—ST. PATRICK ENTERS ULSTER.—HIS PROCEEDINGS IN TIRCONNELL AND OTHER PARTS.—THE CONVERSION OF CONALL GULBAN.—FOUNDS MANY CHURCHES.

Before entering into the detail of the actions of the saint in Ulster, there is an event related as having occurred while he was still in Connaught, which deserves explanation. In the year 439 we are told that three bishops, Secundinus, Auxilius, and Iserninus, arrived in Ireland to aid Patrick in the laborious duties of the apostleship. On the other hand, we saw in a former chapter that these three holy men were ordained priests at the same time that Patrick was consecrated bishop, and that they accompanied him to Ireland and remained there from the beginning with him. How can we reconcile these two statements—one which would indicate that their arrival was for the first time; the second which declares that they had been previously there? In this way. These three priests accompanied, most probably, Patrick to Ireland, and assisted him in the

many difficulties which he met at the opening of the mission; but as the conversions became numerous, and the harvest appeared too great for a single reaper, then he might have sent them back either to Gaul or Britain, that they might receive episcopal consecration, and thus be able to multiply the priests and confirm the faithful. Their return to Ireland, after their consecration, is, very likely, the event indicated as occurring in 439. These saints would be, therefore, the first bishops of Ireland after St. Patrick, and we can thus see that the many pretended consecrations of bishops made by the apostle, previous to their arrival, are totally unfounded.

On the arrival of our saint in Ulster, he began to preach the gospel in the territory of Tirconnell* (now nearly coextensive with the present county of Donegal), and erected a church at Rath Cunga, in the district of Tir Aedha† (now Tirhugh in Done-

* See "Four Masters," *passim*, for the chiefs of Tirconnell, and their noble exploits. See also O'Donovan's papers in the "Hibernian Magazine," on "The O'Donnells in Exile." See battle of Magh Rath.

† Tir Aedha, now the barony of "Tirhugh" in the south-west of the county of Donegal. According to O'Dugan's topographical poem, O'H-Aedha (now Anglice "Hughes") was the chief of this territory, which was called the *Triocha* or Cantred of *Eas Ruaidh* or Easroe, from the great cataract of that name.—"Book of Rights," p. 130, note. See also, "The Battle of Magh Rath," pp. 157, 158, for a curious poem

gal). From that place he turned back towards the little river Erne, near which he blessed Prince Conall, a brother of Laoghaire, surnamed Gulban,* and different from the Conall formerly mentioned "A certain prince named Conall sought and obtained a blessing from the saint; and with the like purpose came also his younger brother Fergus, who was one of the most powerful chiefs of the country. The holy prelate having prayed, blessed him and laid his hand upon his head with much solemnity and with peculiar devotion. But Conall, who was elder in birth and in dominion, seeing that the saint had blessed his brother more earnestly and more devoutly than himself, wondered and grieved mightily. Therefore, Patrick, observing his face unusually clouded, explained the cause of this so solemn benediction, and, prophesying, said unto him: 'I have blessed thy brother Fergus for the sake of the blessed child that will be born of his race. For his son *Feidhlim* will beget a son who will be called *Colum-*

concerning the inhabitants of Tirconnell, and another descriptive of the different cantreds which composed the district.

* In an old Irish romance it is stated that this Conall, the youngest son of Niall of the Nine Hostages, received the cognomen of Gulban, from his having been fostered at Benn Gulbain, now corruptly Benbulbin, a mountain about eight miles to the north of the town of Sligo.

ba, a name well-fitted to his birth and dispositions.'" This was the celebrated Columbkill, the apostle of the northern Picts, and one of the glorious trio of holy patrons to whose care Ireland is especially dedicated.

Thence Patrick went to a small district called Magh Iotha,* where he founded a church called Domhnach Mor, Donoghmore, and placed over it one Dubhduban. He afterwards entered Inishowen,†

* *Magh Iotha* is an extensive plain in the barony of "Raphoe," Donegal; and is now called the Lagan. The church of "Donoghmore" near the little town of Castlefinn, is mentioned as in this plain. According to the Bardic accounts of Ireland, this plain derived its name from Ith, the uncle of Milesius of Spain, who was slain there by the Tuatha de Danann.—"Book of Rights," p. 124, note.

† Inishowen, the island or peninsula of Eoghan, in the northeast of the county of Donegal. In the latter ages this territory belonged to O'Doherty, who was of the race of Conall Gulban; but previous to the fourteenth century it belonged to several families of the race of Eoghan, and was tributary to O'Neill and not to O'Donnell.—"Book of Rights."

This Eoghan or Owen, the ancestor of the O'Neills, was a twin brother of Conall Gulban, the ancestor of the O'Donnells, and was so much attached to him that, according to the "Four Masters," when Conall was slain, in 464, Eoghan was so much affected with grief for his death, that he fell into a melancholic decline of which he died the year after —Battle of Magh Rath, "Four Masters," vol. i.

Aileach, where his palace was, now Ely, or Greenan Ely is a fort, with remains of stone, in Donegal, near Lough

whose chief, Owen, he blessed, and spent with him some time at Aileach, the place of his residence. He then crossed the Foyle, where he remained seven weeks, near the river Faughan.* "In that little space he built seven churches—one whereof he called *the Lord's church.* For this was his custom: that wheresoever he abided on the Lord's day, if he founded a church there, he called it *Domhnach*, i. e., *belonging to the Lord.* And over one of these seven churches he appointed one of his disciples named *Connedas*, a good and holy priest, and learned in the divine law. But he, undertaking the government of this church, rather from obedience than from ambition, abided there only one week, and then quitting it hastened to St. Patrick. The saint, inquiring the cause of so speedy a return, was answered, 'that he could not bear patiently the absence of his beloved father.' 'Nor is it to be wondered,' replied the apostle, 'since in that place there are not children of life, but men of blood, of

Swilly, and on the isthmus dividing it from Lough Foyle, barony of Inishowen. The remains of Grianan Ailigh (the palace of Aileach), which was the palace of the kings of the northern Hy-Niall, is minutely described in the ordnance memoir of the parish of Templemore. It is on the summit of a hill near Burt.

* Faughan is a river in the barony of Terkerrin, in the county of Derry.

whose sword thou standest in dread, and fearest that thy blood will be poured out. Return, return securely, nor tremble before their face; for the blood of no man in that place shall be shed.' Therefore, receiving this answer of St. Patrick, the venerable Connedas returned unto the government of his church; and, as the dwellers in that country declare, the word of the saint has been confirmed by many proofs." *

On his return to Inishowen he founded the church of Domhnach-mor Muighe Tochair,† over which he placed Maccarthen. He also marked out the spot for a church, afterwards called *Domnach Bile*, at Magh Bile or Moville; and he gave the tonsure to Aengus, son of Olild, and grandson of Owen.

Leaving Inishowen, he crossed the straits at the north end of Lough Foyle, and proceeded to Dun Cruthen in Keenaght,‡ and placed there a pious

* Jocelyn, ch. 91.

† *Magh Tochair*, i.e., plain of the causeway. This was the name of a plain at the foot of Sleive Snaght, in the barony of Inishowen, and county of Donegal, which was anciently a part of Tir Eoghan, or Tyrone. The church of Domhnachmor Muighe Tochair, near the village of Carn-Donagh, is referred to as in this plain.—"Four Masters," vol. i., p. 10.

‡ Dun Cruthen, is now sometimes Anglicized Duncroone, more commonly Duncrun, and is a townland in the parish of Ardmagilligan, in the county of Londonderry. There

man named *Beatus*. He is next found on the eastern side of the Bann, moving forward through Dalriada.*

was a church erected here by St. Patrick, and a shrine finished for St. Columbkill, by the celebrated brazier Coula. —"Four Masters," vol. iii., p. 149; also, "Life of St. Columbkill," by Dr. Reeves, p. 96.

The Cianachta, *i. e.*, the race of Cian, who was son of Olioll Olum, in the third century, inhabited the present barony of Keenacht. Before the family of O'Kane increased in power and numbers, this territory was in the possession of O'Connor, of Glengiven (Gleann Geimhin; and though so displaced in the twelfth century, the family was never rooted out, for the O'Connors are still numerous in Glengiven, which was the ancient name of the vale of the river Roe, near Dungiven, which flows through the very centre of this Cianachta.—"Book of Rights," p. 122.

* The name *Dalriada*, contractedly written *Ruta*, and still called *the Route*, is derived from *Dal*. which primarily signifies *descendants;* secondarily, *territory of descendants*, and Riada, the surname of Carbry, son to the monarch Conary II. According to a letter written by Randal, earl of Antrim, to Archbishop Usher, the Irish Dalriada extended thirty miles from the river Bush to the cross of Glenn Finncachta, now the village of Glynn, in the east of the county of Antrim. This Randal received from James I., in 1603, this territory, extending, according to a popular expression, "from the Cutts of Coleraine to the Curran of Larne." It was at that time subdivided into sixteen tuogs or districts, which are represented now by seven baronies, viz.: Northeast Liberties of Coleraine, Lower and Upper Dunluce, Kilconway, Cary, Lower and Upper Glenarm, forming an area of 333,907 acres, statute measure. For a full history of Dalriada, see "Ecclesiastical Antiquities of Down, Connor, and

In this district he baptized, under curious circumstances, Olcan, who became afterwards a famous bishop. "A certain prince going on a journey heard, with amazement, a voice, as if that of an infant, weeping in a sepulchre; and staying, he bade his people open the sepulchre, and within he found a living boy nigh unto the dead mother. By general advice the prince raised him out of the chamber of death and bore him to Patrick, who, baptizing the child, named him *Olcan*, for that he had suffered much evil (*olc*), and in a fit season sent him to be instructed in letters. And he, being arrived at good stature, and being desirous of learning, went into Gaul; and having long abided there, and acquired much learning, he returned to his country; where he instituted schools, and taught many scholars, who in after time were holy bishops. But this renowned teacher attained the episcopal dignity, and at length closing his life in much sanctity, was illustrious even for many miracles." He was the first bishop of Derkan. Many churches are mentioned as having been founded in this district by the saint; —such as the church of Rathmodan, now Ramone;

Dromore," by Rev. Wm. Reeves, pp. 318–334; see, also "Dublin Penny Journal," vol. i., p. 362; "Book of Rights, p. 160.

that of Tullach, now probably Drumtullogh; that of Druim-Indich, now Dromeeny; that of Cuil-Eachtrasan, now Culfeightrin. He also blessed the fortress of Dun-Sobairgi, now Dunseverick.*

From Dalriada he passed into Dalaradia,† where

* See "Ecclesiastical Antiq. of Down," &c., by Dr. Reeves, pp. 322, 323, et passim; "Dublin Penny Journal," vol. i., p. 363.

† Next to Dalriada on the south lay Dalaradia, a territory deriving its name from *Dal*, posterity, and *Aridhe*, surname of Fiacha, a king of Connaught, A.D. 236. On the east and west the boundaries between the two territories were indistinct; but in the middle it was well marked by the river Ravel which in ancient times was considered the partition line. Colgan describes it as extending from Newry, in the south of the county of Down, to Sliabh Mis (Slemmish) in the barony of Lower Antrim; but it would seem more properly to designate the present diocese of Connor, as distinguished from Down. Towards the close of the sixteenth century, the territory is presented to notice as in two divisions, namely, Upper or South, and Lower or North Clannaboy. North Clannaboy extended from the Ravel southward to the Lagan; while South Clannaboy lay on the south of the Lagan, and was exactly commensurate with the modern baronies of Upper and Lower Castlereagh. North Clannaboy comprised twenty sub-territories called *Tuoghs*. On the establishment of baronial names the ancient territorial one gradually sank into disuse; even the generic name Clanna boy, having forsaken the family in whom it originated, and the territory to which it belonged, is now only known as a joint title with Dufferin, in the baronage of Ireland. See "Antiquities," by Dr. Reeves, pp. 334–348, for a history of the chiefs of Dalaradia, and its principal divisions.

the churches which he is said to have founded are equally numerous and perhaps equally uncertain. In a part of this district, near Lough Ethach (now Lough Neagh), he was opposed by a chieftain named Carthen, and forced to leave the territory; while a younger brother, also named Carthen, listened to his instructions, and became a convert. Of him, perhaps, the following is related: "While on a certain time the saint was baptizing in the holy font a chief named *Cartan*, together with his wife, he foretold unto the woman that she should bring forth a daughter, unto whom he would give the veil and consecrate a virgin to the heavenly spouse." All which happened to the virgin Treha, as she was called.

"And St. Patrick coming out of Dalriada, began to build a church in a place called *Elum*, where twelve brothers, the sons of Killadius, then ruled. And one of these, named *Seranus*, governed there, who, preventing the saint from his purpose, violently drove him away. But the saint, though patiently bearing the injury offered to himself, yet grievously taking the hindrance of his holy work, said unto him: 'Yet a little while, and thou shalt be driven from this land, and the rule shall be given to a better than thee.' Then Collad, the younger brother of this perverse man, gave unto the saint a place

which is called *Domhnach Combuir*,* and even until the church was ended gave him sufficient aid. And the saint blessed him, prophesying what the Lord had determined for him, saying: 'Unto this land shalt thou succeed, and from thy race shall kings proceed, and reign through many generations.' Many other churches did he found in the same district, as *Donaghmore* in Magdamorna,† and *Rath Sithe* (now Rashee), over which he placed two of his disciples. Also the church of *Tulach*, called also *Kill-Conadhain* (perhaps the same as *St. Cunning*), and *Gluaire* in the territory of Latharna or Larne.‡

* *Domhnach Combuir* signifies "the church of Comber." Comber is situated in Upper Clannaboy, which was part of Dalaradia.

† Mag-damorna, now Magheramorne. This district is adjoining the parish of Inver on the south, and now gives name to an estate in the parish of Glynn. The name signifies "the plain of Mourne," and was originally written *Mughdhorn*, pronounced *Mourne*. The name is also preserved in *Lough Mourne*, a lake of 90 acres extent, situate in the northeast of Carrickfergus parish. This territory is worthy of notice as having given birth to St. Comgall, founder of Bangor. This part of Antrim, extending southwestward to Lough Neagh, was the headquarters of the Irish Picts or Crutheni. See Dr. Reeves' "Eccles. Antiq.," p. 338, *et passim*.

‡ *Latharna* or Larne, was the name of a *tuath* or *regiuncula* in the diocese of Connor in Colgan's time. It is now included in the barony of "Upper Glenarm," which consists of the parishes of "Carncastle, Killyglen, Kilwaghter, and

He also built a church in the valley of Gleann-Indeachta (now Glynn), and one in the district of the Hy Dearca Chein,* which is called Ratheaspug Innic, from Finnoc whom Patrick set over it.

From Dalaradia he advanced to a district called *Gaura* somewhere near Lough Neagh. Here he was received by the people of the place with insult and forced to abandon it. Then he went to the plain of Imclair,† where he baptized a number of

Larne," which last preserves the name. The present town of "Larne" was anciently called Inbhear Latharna. The name *Gluaire* above may be represented by *Glore*, the name by which the old churchyard of Tickmacrevan is commonly known. See Reeves' "Antiquities," pp. 264–268, 338. "Book of Rights," p. 171.

* The real territorial name of the Ui Dearca Chein is Breadach. Previously to the 17th century, Breadach was the name of a parish in the barony of "Upper Castlereagh," now incorporated with "Cnoc," under the name of "Knockbreda." In the taxation of Pope Nicholas (circ. 1291) it is called Bradach, and its burying-ground, still bearing this name, remains within Belvoir Park, the seat of Sir Robert Bateson. The MacGilmores were chiefs of this district. "Book of Rights," pp. 161, 172. They originally possessed the barony of "Lecale," a part of "Kinelarty," and the barony of "Upper Castlereagh," in the county of Down; but after the English invasion their territory was very much circumscribed by the encroachments of the Whites and Savadges, and afterwards of the O'Nealls of Clannaboy, and MacArtains.

† *Magh Imclair* was the ancient name of the plain in which

persons, and founded a church, over which he placed a St. Columba, called in Irish, Colum Ruis Glanda.

"And Patrick came into the country of Neill (the county of Tyrone), wherein reigned a king named Eochodius, and he had one beloved daughter named Cynnia, whom he intended at a fitting time to give in suitable marriage. The maiden unfolded to the saint her father's purpose, and he exhorted her to deserve the reward of virginity. Therefore, rejecting worldly nuptials, she determined to offer herself an undefiled sacrifice to the celestial spouse, and to cherish him in her heart. And the king beholding her thus steady to preserve her virgin purity, called unto him the saint, and thus he spake: 'I had determined that my daughter should continue unto me a long descending progeny, for the confirmation of my kingdom, and the solace of mine age; but the succession is cut off, and mine hope is defeated by thee; if, therefore, thou wilt promise unto me the heavenly kingdom, yet not compel me unwillingly to receive baptism, my daughter shall become the servant of thy God, even as thou hast exhorted her; otherwise

the church of Donaghmore stands. Donaghmore, a church and parish in the barony of Dungannon. The place where this church stands was called *Ros Glanda*, from a well named Glan, before St. Patrick's time.—O'Donovan, "Four Masters," vol. iii., p. 116.

will I not be stopped of my desire, nor shall thy preaching prevail.' And the saint, confiding in, and committing all unto the Lord, faithfully promised what the king required. Then the maiden, being veiled and consecrated, and serving the Lord in virginity, and in the exercise of all other virtues, brought by her example many unto his devotion; and during her life, and after her death, she was renowned by divers miracles. And the saint commended her unto the care of the holy virgin *Cethuberis* (or Cetamaria or Ethembria, for thus is she variously styled), who first of all the women of Ireland had received from him the veil; and to whom, when placed over the monastery of Drum Dubhain or Drum Duchan, with a great multitude of virgins serving Christ, the saint himself addressed an exhortatory epistle. And in this monastery did Cynnia abide, until at length with many holy virgins she rested in the Lord."*

Soon after he entered a small territory called Hy

* Jocelyn, ch. 79. This St. Cynnia has been sometimes called the sister of St. Patrick, under the appellation of *Cinnenum*. The preceding fact shows the error of this assertion. *Cinnenum* means Cinna-naomh or holy Cynna or Cynnia. Being of royal parentage, she was also called *Ricinne*, or *Richinne*, i. e. royal Cynna. From *Richinne* was formed *Richella*, another pretended sister of the saint. The acts of St. Cynna are given at the 1st of February by Colgan. See Dr. Lanigan's "Ecclesiast. Hist.," vol. i., pp. 126 266.

Meith-Tire,* where he erected a church at Teachtallin, now Tehallan, and placed over it a bishop, named Kellen. Here he baptized Owen, son of Brian, chief of the district, and a large number of the people.

He next passed into the adjoining territory of the Mughdorni,† and arrived at a place called at a later period Domnach Maighin (Donaghmoine), over which a man named Victor ruled. He at first show-

* Ui Meith, *i. e.*, the descendants of Muiredach Meith, grandson of Colla da Crioch. There were two territories of this name in Oirghialla, one called Ui Meith Tire, from its inland situation, and sometimes Ui Meith Macha, from its contiguity to Armagh; and the other Ui Meith Mara, from its contiguity to the sea. The latter was more anciently called Cuailghne, and its name and position are preserved in the Anglicized name of "O'Meath," a district in the county of Louth, comprising 10 townlands, situate between Carlingford and Newry. The former is a territory in the present county of Monaghan, comprising the parishes of "Tully corbett, Kilmore, and Tehallan," in the barony of Monaghan. Many have thought that "Hy Meith Tire" was the barony of Orior in the county of Armagh, but incorrectly.—"Book of Rights," pp. 148, &c.

† *Mugdorn*, sometimes called Crioch Mughdorn, is not the present mountainous barony of "Mourne," but "Cremorne" in Monaghan. The parish of Domhnach Maigin, or Donaghmoyne, is in the barony of Farney in this territory. The parish of Kilkeel, called also Mocorne, is coextensive with the barony of Cremorne to the north of Farney. See "Book of Rights," pp. 150, &c., and Reeves' "Ecc. Antiq.," p. 215.

ed great reluctance to receive the gospel; but the sanctity of the saint, and some prodigies which he is said to have performed, at last overcame the obstinacy of the chief, who, with his household and people, received the sacrament of baptism, and became afterwards devoted to the saint. "And after a while he increased in holiness and in the knowledge of the divine law, and being at length consecrated by St. Patrick, he received in that church the episcopal degree, and for his virtues and his merits was very much renowned."

He went forward then to Meath,* and, after preaching to the inhabitants of the northern parts, arrived at Bile Tortan,† near Ardbraccan, where he laid the foundation of a church called *Domhnach*

* *Meath.* "These are the boundaries of ancient Meath," says Keating, "from the Shannon eastward to Dublin, and thence to the river Rye, to Clonard and to the Shannon northwards, even to Comber in the county of Down." It contained 18 cantons, and 6480 ploughlands. It was formed by the union of a portion of territory cut off from the other four provinces by Tuathal Teachtmar.

† The Ui Tortain or Dortain, were the descendants of Tortan, of the race of Colla da Crioch. This was in that part of Oirghialla included in the present county of Meath, in which the celebrated old tree called Bile Tortan, which stood near Ardbraccan, was situate. Ardbraccan is at present a village in the barony of Navan, about 3 miles west of Navan, and 25 from Dublin.

Tortan, and placed over it Justin, a priest. We are told that he also revisited Slane to reanimate the fervor of his first converts, and to witness the progress which religion must have made during the ten years he had been absent.

It was during St. Patrick's visit to Meath that, Dr. Lanigan thinks, he left St. Secundinus as his vicar to provide for the spiritual wants of the Christians in the North and East, during his own absence in the South. This must have happened about the beginning of the year 443, as Secundinus died in 448, and is stated to have held the office of suffragan of Patrick for six years. Some of the lives of the apostle mention that Secundinus was appointed to govern the country while St. Patrick was absent at Rome, whither he had gone to give an account of the results of his preaching to the sovereign pontiff. But whatever may be thought of this journey to Rome, of which we shall say more hereafter, it is certain that it could not have taken place before the return of Patrick from his mission in Munster, and consequently not until after the death of Secundinus. We shall, in a future chapter, speak of the hymn composed by the latter in honor of our saint The town of Dunshaughlin, in the barony of Rateath, county of Meath, the ordinary residence of Secundinus, is derived from the words *Domhnach Seach*

nall, or church of Sechnall, the usual Irish name for Secundinus.

Having thus provided, to the best of his power, for the good order of the churches founded in Ulster and Meath, our saint resolved to continue his course through the other provinces of Leinster and Munster, whither we shall accompany him in the following chapters.

CHAPTER XIV.

ST. PATRICK IN LEINSTER.—DEATH OF FOILLEN AT THE PALACE OF NAAS.—HOSPITALITY OFFERED HIM BY A POOR MAN.—WARNED OF A PLOT AGAINST HIS LIFE.—ORDINATION OF THE POET FIACH.

It is well known to our readers that, at the time of which we are now treating, Leinster was a province distinct from Meath, which was the special appanage of the monarchs of Tara. In pursuance of the policy which he had adopted since the commencement of his missionary career, Patrick resolved to proceed at once to the usual residence of the kings of Leinster, which was then the rath of Naas. His mission began under favorable auspices: he baptized two princes, Alild and Iland, the sons of Dunlung, the reigning king; and a terrible example of God's severity upon wilful unbelievers, which occurred soon after his arrival, contributed not a little to promote the progress of the gospel. There was at Naas a certain man named Foillen, whom the saint was desirous to instruct and convert. This Foillen was a bigoted idolater, grossly

addicted to his superstitions, and proportionately afraid of the Christian missionary. He had heard the fame of his preaching, and it seems that he dreaded the sweet persuasiveness of his words. So, although the saint wished to see him, and often sent the most earnest messages to induce him to place himself under instruction, Foillen would by no means come into his presence. Now he made one excuse, and now another; sometimes he was absent from home, sometimes he was asleep. St. Patrick at length, perceiving this man to be incorrigible, was made instrumental in manifesting through him the judgments of God. On a certain occasion the saint sent to invite Foillen to come and listen to his preaching, but the same answer was returned, namely, that he was asleep. "Asleep!" said Patrick, when the message was brought to him—"well, then, let him sleep; and let him not wake nor rise before the day of judgment." In these words he intimated the punishment which had fallen on this man because he had rejected the grace that had been offered him, for it pleased the Almighty to change his pretended sleep into the death both of body and soul. The memory of this circumstance was preserved in an ancient form of a curse that once was used in Ireland. When a man wished evil to his neighbor, he would sometimes say—

"May he sleep as Foillen did in the castle of Naas."*

From this place, St. Patrick entered the territory of Hy-Garchon, or Wicklow, where he was received with as much hostility by the present prince, named Drichir, the son-in-law of King Laoghaire, as he had experienced from a former one, upon his first attempt to land in Ireland. He was not, however, without consolation. A poor man, named Killen, touched with compassion at the sufferings of the saint, took him into his house, and offered him all the provisions necessary for his wants—he even killed his only cow in order to supply with food the saint and his companions. The apostle, touched with so much goodness in the heart of the poor man, bestowed on him and his family his blessing, which was ratified by the Almighty, who ceased not to protect and prosper Killen and his race.

He passed on to Moy Liffey† (now the county of

* Patrons of Ireland, by Dr. Todd, p. 66. Jocelyn (ch. 72) gives the same story, in substance, although he pretends that it happened at Castleknock, near Dublin, and that the man's name was not *Foillen*, but *Murin*.

† Magh Liffey. Keating (in the reign of Niall Cailne) states that Magh Liffey was the county of Dublin; and this is taken for granted by old Charles O'Connor, of Belanagare who makes it the same as the county of Dublin on his map of *Scotia Antiqua*, in *his dissertations on the ancient history of Ireland*. But Magh Liffey lies principally in the present

Kildare), where he converted great numbers, and founded several churches, over which he placed some of his companions. Particular mention is made of Iserninus, who was left at Kilcullen, and Auxilius, who was appointed bishop of Killossey. They had been consecrated, as we have seen, some time before 439, and had since been employed through the country, without being named to any particular diocese. Having arranged the boundaries of their jurisdiction, and given them the instructions most necessary for their charge, Patrick proceeded to Leix* (now in the Queen's county).

county of Kildare, through which the Liffey winds its course —as we see above that the churches of Killossy, or Killashee, and old Kilcullen are in it.—"Four Masters," vol. i., p. 454.

* Leix, or *Laeighis*, so called from Laeighseach, son of Conall Cearnach, chief of the heroes of the Red Branch, in Ulster, in the first century. This territory originally comprised the present baronies of "East and West Maryborough," "Stradbally," and "Cullenagh," in the Queen's county. As the power of the tribe increased, they added the baronies of "Ballyadams," and "Sleevemargy," so that modern antiquaries have considered "Leix" as coextensive with the Queen's county. This, however, is an error, for the baronies of "Portnahinch and Tennahinch," in that county, were a part of Offaly before the reign of Philip and Mary. The barony of "Upper Ossory," except a small portion of Annatrim, near Mountrath, belonged to the ancient Ossory. After the establishment of surnames the chief family of Leix took that of O'Mordha, now O'Mo

But the enemies of the truth "dwelling in the plain called Liffey, digged deep pitfalls in many parts of the public pathway, which they covered with branches and green sods, that the saint, when journeying, might fall therein. But a certain pious lady, named Briga, discovered the contrived snare, and she hastened to make it known unto the man of God, that he might avoid the mischief. He, trusting in the Lord, passed on and escaped the danger. Then he sent the maiden unto her father, that she might bring him into his presence to receive the salvation of his soul. And she did as he commanded, and brought before him her father; and at the preaching of the saint the man believed, and, with his sons and daughters, was baptized. Then did Patrick consecrate some of the virgins to God, and gave to them the sacred veil."

Our saint having escaped the snares that were laid for him in Moy Liffey, proceeded to the house of his old friend Dubtach the poet, whom he had converted at Tara, and who now dwelt in the territory of Hy Kensellagh.* The joy of Dubtach, on

Moore, &c. The famous Roger O'More of the Confederation of 1641 was of that line.—"Book of Rights," p. 215, note.

* Hy Kennsellagh. This people was descended from Eanna Censallogh, king of Leinster in 358. Their coun-

beholding his holy friend and master, can be readily imagined. They frequently conversed together on the advancement of religion, and one day Patrick requested Dubtach to inform him if he knew any one fit to be advanced to holy orders. Dubtach replied that he had a disciple named Fiach, whom he considered well disposed, but that he was then absent in Connaught, having gone there for the purpose of presenting to the princes of that province some poems which he (Dubtach) had recently composed. "While they were speaking, Fiach returned. Then Dubtach took Fiach and presented him to Patrick, and requested him to ordain him." This Fiach was of a noble family, being son of Erc, who belonged to the illustrious house of the Hy Bairrche,* in Leinster. When he met Patrick, he

try originally comprised more than the present diocese of "Fernes," since Domhnach-Mor, near Sletty, in the present county of Carlow, was in it. The principal family of this tribe took the surname of MacMurrough, now obsolete, and of this race the chiefs styled themselves "McMurrough Kavanagh," now always shortened to "Kavanagh."

* Hy Bairrche. This tribe descended from Daire Barrach, the second son of Cahir Mor, and possessed the barony of "Sleevemargy," in the Queen's county, and other tracts in that neighborhood. The churches of Ballaghmoon and Kellushin, near the town of Carlow, were in it. O'Huidhrin places them on the west side of the Barrow. MacFirbis states that the district extending from Ath Tristean, a ford

was either a Christian already, or a catechumen, having been instructed in the faith by Dubtach. Some accounts add that he was a widower, and had one son named Fiachre.

The young man was well disposed; he listened attentively to the instructions of the saint, and in a short time he made great progress in the holy Scriptures. Then St. Patrick gave him an *Alphabet* (that is, he taught him the rudiments of the Latin tongue, for we have just seen that he knew, or his master knew, how *to write* poems in the Irish language), and soon after advanced him to the ecclesiastical order, and, when he had worthily ministered in each degree, consecrated him the bishop of the church of Sletty,* and appointed him *chief bishop* of all the province of Leinster. Fiach also built a monastery at a place called *Forrach*, which,

on the river "Greece," near the hill of Mullaghmast, six miles to the east of Athy, in the county of Kildare, to the ford at Cill Corberatan, belonged to this sept. The chief family of this tribe took the surname "O'Gorman," or "MacGorman," but they were driven out of their original territory, shortly after the English invasion, by the Baron Walter de Reddlesford, who became master of all the territory about Carlow.—"Book of Rights," p. 212.

* Sletty, now a parish in the diocese of Lieghlin, barony of Sleevemargy, Queen's county. This place was anciently called Slieve-teach, and is not far distant from the town of Carlow.

from him, received the name of *Domhnach Fiach.* St. Patrick, at his ordination, gave Fiach some presents which deserve to be mentioned, as throwing light on ancient ecclesiastical ornaments or utensils. The original text of the Book of Armagh is thus literally translated by Dr. Petrie, for they have been misunderstood by other writers: "And Patrick conferred the degree of bishop upon Fiach, and he gave to Fiach a *cumtach* (*i. e.*, a box), containing a bell, and a *minstir*, and a crosier, and a *poolire*, and he left seven of his people with him." By *minstir* were understood *relics*, or rather reliquaries, that could be carried about with one, or *travelling relics*, as the word is said to mean literally. These relics were, according to the usage of the Irish, conveyed from place to place on important occasions. For this purpose, silver or brass reliquaries inclosed the relics, and leather cases were used, with broad straps fastened to each end, by which they could be suspended round the neck. These reliquaries were very much esteemed by the people, and were called *minister*, or minster, as seen above. Whereas the leather cases, or the satchels, were called *poolaire*,*

* Dr. Petrie, in his Essay on the Round Towers, gives a *fac-simile* of one side of the leather case or *poolire*, that covered the silver reliquary or *minister*, in which was contained the celebrated Book of Armagh, which was considered of

and, from the above passage, would seem, as well as the *minister*, to have been considered as in some degree necessary to the episcopal character.

St. Fiach lived at Sletty to a good old age, having survived, we are told, sixty of his pious disciples. He is said to have composed a small metrical life of St. Patrick, which is very much esteemed, as being the oldest document now extant concerning the national saint. It is in very old Irish, and has been frequently translated into Latin and English, but sometimes very incorrectly. We shall give it in the Appendix. Lanigan, however, denies that it could have proceeded from the pen of Fiach, although he admits that it is very ancient.

such inestimable value that its safe stewardship became an hereditary office of dignity in a family connected with the church of Armagh, who derived their name MacMoyre, or son of the Stewart, from this circumstance, and as a remuneration for which they held no less than eight townlands in the county, still known as the lands of Bally MacMoyre. Sir Wm. Betham, in his Antiquarian Researches, has badly translated *minister* by *mitre*, and *poolire* by *cloak*, or pallium. See vol. ii., p. 400; see also Adamnan's Life of St. Columbkill, by Dr. Reeves, pp. 115, 116.

In the first volume of his Researches, Sir William gives a good description of another reliquary of the greatest renown, namely, the *Cathach*, or caah, the box in which was contained the famous Book of Kells, which belonged to St. Columbkill; of the *Meeshae*, another reliquary, and of the *Dimma*.

The king of Hy Kensellagh, Crimthan, son of Enda, favored very much the progress of Christianity. He believed, says Tirechan, and he gave the house in Slieve Ard to Patrick, who had baptized him. Several churches were erected by him, although we need not give credit to some of the old chroniclers who relate that he founded seventy. One of these churches is said to have been at Inisfail, and another at Inisbeg, both of which were in the diocese of Fernes, although in what part is not now known.

From Hy Kensellagh, St. Patrick passed into Ossory,* where he converted, we are told, numbers of

* Ossory, at this time, belonged to Leinster. It extended from the Slieve Bloom mountains to the meeting of the Three Waters, in Waterford, and from the Suir to the Barrow. In a little tract published by O'Donovan, on the Tribes and Territories of Ancient Ossory, there is a short poem, by O'Dugan, on the extent of that territory. It thus begins:

> "From the Barrow to the Suir, westward,
> Extends Ossory, of high sunny land;
> From the soft Bloom to the sea,
> The most irriguous fair part of Banba" [Ireland].

The ancient Ossory comprised the three districts called the Three Comanns, which extended northward to Ballydavis, in the parish of Straboe, barony of Maryborough. Queen's county, until the beginning of the ninth century, when they were united to Leix. About the middle of the fifth century, near the time of St. Patrick, all that portion of Ossory at

people, and founded many churches, but none of them are specified. These events and the preceding ones must have occupied the saint until the close of the year 444, or the commencement of the year 445, when he entered Munster.

present contained in the county of Tipperary, was wrested from the Ossorians, and annexed to Munster.

CHAPTER XV.

ST. PATRICK IN MUNSTER.—VISITS CASHEL, AND BAPTIZES ITS KING.—PIETY OF PRINCE AENGUS.—OPPOSITION TO HIS PROGRESS BY SOME OF THE EARLY CHRISTIANS LIVING THERE.—ENTERS LIMERICK.—FOUNDS THE CHURCH OF MUNGRET—FORETELLS THE BIRTH OF ST. LINAN.—BLESSES KERRY.—OTHER PROCEEDINGS.

All Ireland, with the exception of the province of Munster, had now enjoyed the blessings of the saint's presence and conversation. With unwearied diligence he had preached and baptized throughout the other provinces; but the time for rest had not yet come. In the beginning then of the year 445, St. Patrick entered Munster. As he had done elsewhere, he immediately directed his footsteps towards the royal residence in the city of Cashel. This city, which was previously called *Sidhdruim*, derived its name, as the old chroniclers assert, either from cais-il, *i. e.*, a stone on which they used to lay down pledges; or cis-ail, *i. e.*, payment of tribute; or, what is still more probable, from the circular stone-fort, named in Irish *Caisiol*, built upon the hill by

Core, king of Munster. Previously to the coming of Patrick to Cashel, his arrival, we are informed, had been foretold in the following manner:

It happened in the time of Core, that two swineherds frequented that hill for the space of a quarter of a year to feed their swine on acorns, for it was a woody hill. The names of the swineherds were Durdru, and Cularan; and there appeared to them a figure, brighter than the sun, with a voice sweeter than the angular harp, blessing the hill and the place, and predicting the arrival of St. Patrick; and it said:

"Good, good, good the man who shall rule Cashel,
Walking righteously in the name of the Great Father,
And of the Son of the Virgin,
With the grace of the Holy Spirit;
A comely, great, good bishop,
Child of life unto judgment,
He shall fill noble, angelic Eire
With people of each order of various grades,
To serve Christ the benign."*

Thus prepared, the inhabitants anxiously expected the arrival of the man of God; and when, at length, they knew that he was approaching their city, the king himself, who is called Aengus, although it is more

* See "Book of Rights."

probable that it was Natfraoich, the father of Aengus, went out to meet him. "And the king met the holy prelate, rejoicing and giving thanks in the exultation of his heart, as on that day occasion of joy and of belief was ministered to him." The idols, it is said, fell down in the pagan temples upon the approach of the apostle, like Dagon at the presence of the Ark of the Covenant. "And the king brought him with great reverence and honor unto his palace in the city of Cashel, because his mind had longed for him for a considerable time, by reason of the manifold miracles which he knew had been performed by the saint.

The king was soon after baptized, with his son Aengus, who became thenceforth very zealous for propagating the gospel in Munster. After the ceremony of baptism was completed, Aengus advanced to receive the blessing of the saint, and in order to obtain it, pressed so close to him, that the iron end of Patrick's staff pierced his foot, causing him great pain. The young prince bore his sufferings without a murmur, and when Patrick, at the close of the blessing, perceiving the wound, asked him why he did not make it known, he replied, that he had considered the piercing of his foot as part of the ceremony, and cheerfully submitted to it. Patrick, admiring the strong faith of the young prince, which

could make him suppress the natura. feelings of nature through the desire of heavenly things, renewed his blessing upon him and his race. "In Cashel there remained a tablet of stone, whereon the saint is said to have celebrated the holy mysteries; it was called by the Irish *Leac Phadruig*, that is, the stone of St. Patrick; and on this stone, for reverence of him, the kings of Cashel were wont to be crowned, and to be advanced to the throne of their kingdom."*

Thus auspiciously did the mission of the saint commence in Munster; nor did the blessing soon cease, for, as we shall see, during the seven years that he spent in that province, the good tidings of salvation were everywhere eagerly received, and the fruits produced were a hundredfold. He met, however, with some trouble from many of the old Christians who, as we have seen in the second chapter, were scattered over the south of Ireland, before the arrival of St. Patrick. But there appears to be no truth in the stories which have been fabricated concerning the opposition offered to him by four Munster

* Seward states that this stone was to be seen in the ascent to the hill. For a description of the place, see Hall's "Ireland;" for the ecclesiastical ruins in particular, consult Dr. Petrie's "Essay on the Origin and Uses of the Round Towers."

bishops; namely, Ailbe of Emly, Declan of Ardmore, Kieran of Saigier, and Ibar of Beg-Erin, nor of their final submission to his claims. Had there been any truth in this account, the old lives would certainly have mentioned so important a fact; and, moreover, all these saints were much younger than Patrick, and lived long after him: two of them, Ailbe and Ibar, were his own disciples, the former of whom he ordained priest; Ailbe died in 527; Declan survived him, as he flourished towards the end of that century; Ibar died in 500; and Kieran died about nearly the same time as Declan. We may dismiss, therefore, without notice, these fabrications; yet, it appears certain that he met with opposition from others, as in many parts of his Confessions he seems anxious to show that he had no interested motives in devoting himself to the Irish mission, and that he had not sought for any temporal advantages since he entered upon it,—and that he had visited portions of the country which no missionary had ever before seen or evangelized.

After leaving Cashel the first district which he visited was *Muscraighe* (Muskry) *Breogain*,* where

* *Muscraidhe* (Muskry). These were the descendants of Carbry Musc, son of Conary Mor, monarch of Ireland in the beginning of the third century. There were six Muscraidhes, all in Munster: 1st. The extent of *Muscraidhe Metine*

he founded several churches, one of wnich is mentioned by the name of Kill-fiachla. He next went to Aracliach,* in the counties of Limerick and Tipperary. He was at first violently opposed by a man named Oleld, chief of that part of the preceding district which is now comprised in the barony of Coonagh. This opposition soon ceased, and Oleld,

or Muscraidhe O'Faloinn, is now preserved in the deanery of "Musgrylin" which comprises fifteen parishes in the northwest of the county of Cork; 2d. *Muscraidhe Luachra* was the ancient name of the district in which the Blackwater has its source; it was so called from its contiguity to Sliabh Luachra in Kerry; 3d. *Muscraidhe Tri Maighe*, or of the Three Plains, was called "Muskerry Donagan," and is included in the present barony of Barrymore; 4th and 5th. The territories of *Muscraidhe Breogain* are now included in the barony of "Clanwilliam," in the southwest of the county of Tipperary. The church of Kill-fiachla (Kilfeakle), is in this barony, about four and a half miles to the northeast of the town of Tipperary; 6th. *Muscraidhe Thire* includes the present baronies of Upper and Lower Ormond, in the county of Tipperary. See "Book of Rights," pp. 42–45.

* *Ara Cliach.* There were two *Aras:* Ara-Tire, now the barony of "Ara" or "Duhara," in the northwest of the county of Tipperary, and Ara Cliach, a territory in the west of the county of Limerick. Ara Cliach adjoined the territory of Hy-Fidhgeinte, on the east side, and comprised the parish of Kilteely and all the barony of "Coonagh," in the east of the county of Limerick, and the hill of Knocany, in the barony of "Small County," in the same county. It appears that the territory of Ara was divided from that of Hy-Fidhgeinte by the river Samhair or "the Morning Star."

his family, and his subjects, were all baptized. "And thence the saint proceeded to Urmonia (to that tract which lies east of Limerick), that he might pluck the thorns and the branches of error out of that place, and sow in their stead the spiritual harvest. And a certain man of *Comdothan*, named *Lonan*, freely received him, and made for him and the companions of his journey, a great supper. And the saint deemed it right to impart the spiritual and eternal food unto those who had prepared for him a perishable and earthly food. During supper, while the saint labored to fill their minds with the word of life, a certain wicked man, named *Dercard*, approached, and, with rude and importunate speech, wearying the ears of the saint, and stopping his discourse, demanded of him food." The saint, with his usual mildness, returning good for evil, bestowed upon his interrupter and those who aided him, a roasted sheep, which a young man named Nessan and his mother were bringing to Lonan's table. The "Tripartite Life" places the foregoing circumstance in the district of Hy-Fidhgeinte.*

* *Hy-Fidhgeinte.* The people who bore this appellation possessed that portion of the county of Limerick lying to the west of the river Maigue, besides the barony of "Coshma," in the same county. In the time of Mahon, king of

The young Nessan, mentioned in this anecdote, was baptized by St. Patrick, and in process of time founded the celebrated monastery of Muingharid, or Mungret,* within a few miles of the city of Limerick.

Our apostle had the happiness, about this time, of receiving some of the inhabitants of Clare, then called Thomond or North Munster, who, having heard of his arrival near their country, and of the wonderful fruits of his preaching, voluntarily crossed the Shannon to verify for themselves the facts which had been related to them. With minds and hearts so well disposed, there could not be a great difficulty in imparting instruction: they were soon baptized in the field of *Tirglais*.†

Munster, and his brother Brian Borombe, Donovan, the progenitor of the family of O'Donovan, was called king of this territory; but his race was driven from these plains by the Fitzgeralds, Burkes, and O'Briens, a few years anterior to 1201, when Auliffe O'Donovan was seated in Carbry, in the county of Cork.

* In the instructive tale of "The Invasion," by Gerald Griffin, there is a most interesting description of the monastery of Mungret. All of my readers who would wish to form a correct notion of the interior life of ancient Irish monasteries, should consult the account there given, as it is based on strict historical truth. The venerable ruins of Mungret still exist, to remind the passer-by of the ancient faith and piety of Catholic Ireland.

† *Tirglais*, more properly Tridaglais, now Terryglass, in

At Saingeal, now Singland, near Limerick, he converted and baptized a prince named Carthen, son of Blod.

"The saint had arrived, on his mission of peace, within about forty miles of the Shannon's mouth. His daily labors were incessant; nor did he ever seek repose till, like those of Moses, his hands grew weary with imparting benedictions. As he was seated, one evening, on a grassy bank by the river-side, after a day of unusual labor, he descried in the distance a number of corrachs, or small fishing-boats, making towards the place where he sat. Anxious to know what the strange sight meant, he inquired of the neophytes by whom he was surrounded who the strangers were, and was informed that they were the people of Corcobaiskain, a district situated some twenty miles westward, on the opposite bank of the river. They had heard of Patrick's arrival, and came to seek baptism. The day was near its close, and the saint was scarce able to stand, from fatigue and exhaustion; yet again did he cheerfully resume his blessed labor of instruction and regeneration; and the moon was far advanced in her course ere she witnessed the completion of his task. The new-made Christians,

the diocese of Killaloe, barony of Lower Ormond, county of Tipperary. Tirglais means the "land of greenness."

filled with gratitude and delight, fling themselves on their knees, and for the first time worship the God that made them. With tears they beseech the saint to accompany them homeward and dispense the blessings of Heaven to their dear relatives—nay, they offer to bring along with them, in their boats, all the disciples that had accompanied him. But it was not the will of Heaven to comply with their request. The presence of the saint was necessary to quicken the zeal of those among whom he then was, in the erection of churches and monasteries, which were fast covering the land. He told them, however, not to despair, promising them that they should not be left without a shepherd; and that, although he could not actually visit their country in person, he would invoke the special blessing of Heaven upon it. He then inquired if their country could be seen from the place where he then was, and being told that a full view of it might be obtained from a neighboring hill, he ascended it, and, with uplifted hands, looked over the lovely country just visible in the gray dawn of morning, and blessed it. The hill was Knockpatrick, in the county of Limerick; and the ruins of a temple, erected, most probably, after the occurrence just related, still crown its summit. The strangers then prepared to depart, gladdened by the words of the

saint—and, to add to their joy, Mactalius, a priest, and Latius, a deacon, volunteered to accompany them—and as they implored the farewell benediction of the holy man, he added, as he gave it, that one was to be born among them who would be a burning light, and powerful patron to the surrounding people. That person was St. Senan, who was born at Mullagha, near Kilrush, in the county of Clare.*"

This St. Senan afterwards built several churches and monasteries, and finally established himself at Iniscatty—or Iniscattery, as it is now called—in the Shannon.

St. Patrick then directed his course to Luachra,† where he is said to have foretold "that the great patriarch of monks, and star of the western world, would be born in West Munster, viz., St. Brendan, of the race of the Hua Alta, and that his birth would be several years after his own death." He did not advance farther than Luachra, but blessed

* See "Catholic Guardian," p. 420, for an interesting sketch of the life of St. Senan of Iniscathy.

† This Luachra was called the Ciarraidhe Luachra, from the mountain of Sliabh Luachra, and extended from the harbor of Tralee to the mouth of the Shannon, and from Sliabh Luachra to Tarbert. Lanigan thinks that this Luachra might have been in the present barony of Conillo, county of Limerick.

the territory which lay beyond, without entering it. We know not the reason why the saint did not enter into Kerry;—it may have been because of the difficulty which travelling in so mountainous a country must have presented at that early period. He then turned back from Luachra, and entered Desmond, or South Munster, where a large number of churches is said to have been founded by him; but there is so much confusion in the account of all his transactions in that territory, that it is impossible to give a rational or connected narrative of them.

The saint also visited the territory of the Desies* (Waterford); and after much difficulty, and by the assistance of the chieftain Fergair and his nobles, succeeded in arranging the religious affairs of that country. When he arrived at the banks of the Suir, he was received most hospitably by the inhabitants, and thence proceeded through the present

* *Deisies.* These were originally seated in the present barony of "Deese," to the south of Tara, in Meath, but they were expelled by the monarch Cormac MacAirt, when they settled in Munster, and subdued that part of the country extending from the river Suir to the sea, and from Lismore to Credanhead, the eastern extremity of the present county of Waterford. In Smith's History of Waterford, a long account is given of the *Deise*, or Nandesii, as they were sometimes called.

county of Tipperary to Muscraidhe Thire (Muskry Ceiry), now Lower Ormond, where he baptized, along with a great many others, two brothers, Munech and Meachair, who belonged to a powerful family of the district, while their eldest brother, Furech, continued obstinate in his infidelity.

St. Patrick had now been seven years in the province of Munster. Unfortunately, the details which we possess concerning his life and actions while evangelizing this vast territory are extremely meagre and unsatisfactory. We are told but very little about particular districts, whereas in Connaught every step almost was clearly marked, and every church founded by him was pointed out.

On his departure from Munster, Aengus, king of Cashel, with a large retinue of nobles and guards, accompanied the saint during a good portion of his journey. The people, also, followed him in crowds, blessing him who had brought to them so much consolation; and when about to bid him farewell, they asked in return for his blessing. With a heart full of gratitude to God, who had so bountifully prospered his labors among this people, he blessed them, and blessed all Munster. And Patrick gave this blessing, and said:

"The blessing of God upon you all,
Men of Eire, sons, women,

And daughters ; prince-blessing,
Good blessing, perpetual blessing,
Full blessing, superlative blessing,
Eternal blessing, the blessing of heaven,
Cloud-blessing, sea-blessing,
Fruit-blessing, land-blessing,
Produce-blessing, dew-blessing,
Blessing of the elements, blessing of prowess,
Blessing of chivalry, blessing of voice,
Blessing of deeds, blessing of magnificence,
Blessing of happiness be upon you all,
Laics, clerics, while I command
The blessing of the men of heaven,
It is my bequest, as it is a perpetual blessing." *

* The above blessing is taken from the Book of Rights, p. 234, and is addressed to "all the inhabitants of Ireland;" but as in the "Leabhar Breac," according to O'Donovan (see Introduction, p. 35), there is a blessing specially directed to Munster, almost in the same words, I have considered myself authorized to give the above in its stead, since I could not obtain the latter.

CHAPTER XVI.

LETTER OF ST. PATRICK TO COROTICUS, A BRITISH PIRATE.—THE HYMN OF ST. SECUNDINUS IN HONOR OF ST. PATRICK, AND THE CIRCUMSTANCES ATTENDING ITS COMPOSITION.

While St. Patrick was still in the southern parts of Munster, his heart was grievously afflicted by an act of cruelty exercised upon the persons of some of his newly converted Christians, which he found himself unable to prevent. This was an invasion of the Irish coasts by a British prince named Coroticus, who is said to have been a Christian, but who had become a tyrant, a pirate, and a persecutor of Christians. Having landed, with a large party of followers, many of whom called themselves Christians, during the season when the apostle was administering solemn baptism to the converts, and "on the very day after the holy chrism was seen shining on the foreheads of the white-robed neophytes," Coroticus murdered several, and took the others captive to sell them as slaves to the roving Scots and apostate Picts. St. Patrick wrote, immediately, a letter, which he sent by the hands of a holy priest, requesting the pirates

to restore their prisoners to freedom, but they laughed his remonstrances to scorn, and received the priest and the letter with derision and mockery. Then St. Patrick issued a second epistle, which is still extant, excommunicating the robbers, and warning the faithful to have no communication with them until they repent. As this letter is truly authentic, and breathes throughout the most beautiful sentiments of charity and of zeal, is every way worthy of our great apostle, I here insert a literal translation for the benefit of my readers.

"Epistle of St. Patrick to the Christian Subjects of Coroticus.

"I, Patrick, a rude and unlearned sinner, having been appointed bishop in Ireland, declare most certainly that I have received that mission from God, who is my witness that it is so. I am a Christian and an exile among barbarous nations because of the love of God. Not that I desired to utter any thing so harshly or so roughly, but I am compelled by zeal for God, and the truth of Christ, being roused also by the love of my neighbors, and my children in the Lord, for whom I gave up country and friends, and even life itself, if I should be thought worthy; and I vowed to God to teach the truth to the Gentiles, although now I am despised by some.

With my own hand have I written these words to be delivered to the soldiers of Coroticus,—I do not say, to my fellow-citizens, nor to the fellow-citizens of the holy Romans, but to the fellow-citizens of devils;—to apostates, who, on account of their evil works, are fit companions of the apostate Picts and Scots,—sanguinary men who have been ever ready to shed the blood of the innocent Christians, whom in numbers I brought to God and confirmed in Christ. On the day after that in which the sacred unction had shone upon the foreheads of the white-robed neophytes, they were cruelly slaughtered and butchered with the sword.* And they mocked my messenger, when I wrote them a letter by a holy priest, whom I taught from infancy, with some others of the clergy, that they should grant us some of the booty which they had taken, as well as the baptized captives. Therefore, I know not whom I should rather grieve for, whether those who were slain, those they took captive, or those whom the devil grievously ensnared into the everlasting pains

* In the preceding phrase we have in a few words an exact description of the ancient discipline, according to which the sacrament of confirmation or chrism used to be administered immediately after baptism by the bishop, in case he were the baptizer, or present on the occasion. We see also the white garment of the newly baptized. See Lanigan, vol. i., p. 299.

of hell,—for truly he who commits sin is the slave of sin, and is called the son of the devil.

"Wherefore, let every man who fears God know that they are estranged from me, and from Christ my God, for whom I act as ambassador, they who are fratricides, and ravenous wolves, 'devouring the Lord's people like bread,' as the psalmist says (Ps. xiii. 4; cxviii. 126), and 'the ungodly have broken thy law, O Lord,' that law which in Ireland has been lately planted and most kindly cherished. By the mercy of God I do not usurp the inheritance of others, but I have a part with those whom he has called and preordained to preach his gospel, under no small persecutions, even to the extremity of the earth: although the enemy has acted in hatred to me, through the tyranny of Coroticus, who fears not God, and who respects not the priests whom he has chosen, and to whom he has committed the divine, sublime power 'that whosoever should be bound by them on earth, should be also bound in heaven.'

"Wherefore, I very much beseech you, who are holy and humble of heart, not to suffer yourselves to be flattered or deceived by such persons, nor to take meat or drink with them, nor to receive alms from them, until they atone to God for the tears which they have cruelly caused to be shed by us, and shall liberate the servants of God, and the bap-

tized handmaidens of Christ, for whom he died and was crucified. 'The Most High approveth not the gifts of the wicked: he that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.' (Eccles., xxxiv. 24.) 'The riches which he hath swallowed, he shall vomit up: he shall suck the head of asps, and the viper's tongue shall kill him.' (Job, xx. 14.) Inextinguishable fire shall eat them up. Therefore 'woe to them who fill themselves with things which are not their own;' and 'what doth it avail a man to gain the whole world, if he lose his own soul?' (Matt., xvi. 26.)

"It were a long task to discuss, or wind through each circumstance, to bring down testimonies from the whole law against such cupidity. Avarice is a mortal crime: 'Thou shalt not covet thy neighbor's goods.' 'Thou shalt not kill.' A homicide cannot be with Christ: 'He who hates his brother is a murderer,' or 'he who does not love his brother abideth in death.' (1 John, iii. 14, 15.) How much the more guilty is he who defiled his hands in the blood of the sons of God, whom he has lately acquired in the uttermost parts of the earth, through our humble exhortations! Have I come to Ireland without God's command, or according to the flesh? Who compelled me? I am bound by the Spirit to leave all my kindred. Do I exercise pious mercy towards

that nation which formerly took me captive, and destroyed the servants and maids of the house of my father? I was of the patrician order, or noble according to the flesh, my father being a *decurion* (or municipal senator). And I gave up my nobility: I do not blush for it, nor am I grieved, for I did so for the advantage of others. Finally, I am a servant in Christ Jesus, our Lord; although my own do not acknowledge me. 'A prophet has no honor in his own country.' We are not of the same fold, nor have we one God and Father; as he says, 'He who is not with me, is against me, and he who gathereth not with me scattereth.' (Luke, xi. 23.) It is not said, 'One man destroys, another builds up.' I seek not for myself, nor my own advantage; but for God.

"It is not my own merit, but God put in my heart the anxiety to be one of the hunters or fishermen, whom God formerly promised to send. I am troubled,—what shall I do, O Lord? I am greatly despised. Behold, thy sheep are torn and destroyed by these robbers, at the instigation of Coroticus, who has with hostile mind (the betrayer of Christians is far from the love of God) delivered them into the hands of the Scots and Piets. The ravening wolves have destroyed the flock of the Lord, which was successfully increasing in Ireland by the greatest

diligence; the sons of the Scots and the daughters of kings, who became monks and virgins of Christ, I cannot enumerate, because of their multitude. Wherefore, 'the oppression of the just is not pleasing to God, who respects the estate of the lowest.'

"Which of the saints would not feel horror at the idea of associating with, or joining in the banquets of such wretches as these? From the spoils of the dead Christians they have filled their houses; they live on rapine: they know not how to have mercy; they drink in poison; they give deadly food to their friends and their children. As Eve understood not that she delivered a deadly offering to her husband, so are all they who act badly—they work for perpetual death, and perpetual punishment. It is the custom of the Roman and Gallic Christians to send pious and fitting priests to the Franks and other foreign nations, with many thousand shillings for the redemption of baptized captives. You, on the contrary, have slain them, and have sold them to a foreign nation which knows not God; you deliver up the members of Christ to prostitution and crime. What kind of hope have you in God? Who agrees with you, or who applies to you the words of flattery, God will judge, for it is written, 'Not only those committing evil, but those who consent to it also shall be condemned.' I know not what I shall say

or speak more concerning the deceased members of the children of God, whom the sword has cruelly exterminated: for it is written, 'Weep with those that weep;' and again, 'If one member suffer, all the members suffer with it.' (Rom., xii. 15; 1 Cor., xii. 26.)

"Wherefore the Church deplores and mourns her sons and daughters, whom the sword has not yet slain, but are carried off and transported to a distant country, where sin is manifestly grievous, and shamelessly abounds. There the free-born Christians are sold and reduced to slavery, among the most unworthy, the most abandoned and apostate Picts. Therefore, with sadness and grief will I exclaim—O most excellent and loving brethren, and sons whom I have begotten in Christ, I cannot mention any thing that I can do for you! I am not worthy to obtain for you God's assistance, nor that of man. The iniquity of the unjust has prevailed against us. We are become like foreigners—perhaps they do not believe that 'we partake of one baptism with them,' or that 'we have one God and Father.' It is an indignity to them that we are born in Ireland, as he says, 'Have ye not one God?' 'Why do ye forsake each one his neighbor?'*..... I therefore grieve for ye, I lament for ye, most

* This passage is nearly unintelligible. Bollandus thinks that some words are here missing.

dearly beloved! But again I rejoice within myself that I have not labored in vain, or that my journey has not been unavailing, and that this horrible, this unutterable crime happened on such an occasion. Thanks to God, you believed and were baptized, and in that state have withdrawn from the things of this world; you are beginning to journey towards Paradise, 'where there shall be neither night, nor grief, nor death any more. But you shall exult like young bulls unbound from chains, and shall trample on the unjust, and they shall be like dust beneath your feet.'

"Ye shall reign then with the apostles, and prophets, and martyrs, and shall receive the everlasting kingdom: as He testifies, 'They shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven' (Matt., viii. 11); but cruel men, and magicians, and homicides, liars and perjurers, shall have their part in the lake of eternal fire. Not without justice does the apostle say, 'When the just man shall with difficulty be saved, where shall the sinner, and impious transgressor of the law, betake himself?' Wherefore, in what place shall Coroticus, with his most abandoned rebels against Christ, see themselves? Where shall they be, who divided and parcelled out among their filthy satel-

lites and agents, poor baptized women, and the inheritances of orphans, on account of a miserable temporal kingdom which shall pass away in a moment like a cloud, or like smoke which is dispersed by the wind? So guilty sinners shall perish before the face of the Lord; but the just shall feast in great constancy with Christ; they shall judge the nations, and rule over unjust kings, for ever and ever. Amen.

"I testify before God and his angels, that it shall be so: for these are not my words, but those of God and the apostles, and of the prophets (which I have transcribed into Latin), who never lied: 'He who will believe and is baptized, shall be saved; but he who will not believe shall be condemned.' (Mark, xvi. 16.) God has spoken it.

"I earnestly beseech you, whichever of you be a servant of God, that he be ready to be a bearer of this letter, that he be drawn away by nobody, but that rather he should read it in the presence of all the people, and before Coroticus himself. But if God inspires them, so that at length they may repent and return to God, and those homicides, though late, be sorry for their sins, which they have so impiously committed against the Lord's brethren, and that they may liberate the baptized captive women, whom they formerly took, so that they may deserve from

God to live, and that they may be made sound and perfect here and hereafter. The peace of the Father and of the Son, and of the Holy Ghost, remain with you. Amen."*

Such is the entire letter of St. Patrick. Whoever reads it with an attentive mind, will discover in it the most ardent zeal of an apostle for the honor of his divine Master, outraged by sin, and the deepest love of a father weeping over the loss of his beloved ones; while ever and anon deep sighs of anguish escape from his overcharged heart, such as Rachel might have uttered, " when bewailing her sons, and would not be comforted, because they were not." We know not the result of this epistle; nor can we even find any certain details about Coroticus himself. It is thought that the story of the martyrdom of St. Fingar, or Guigner, the son of an Irish king, who, with his companions, was put to death for the Christian faith in a district of England called *Cornubia*, most probably *Cornwall*, by Theodoric, king of the country, might have been founded upon some

* I have given the above epistle nearly as I found it translated in Sir William Betham's Antiquarian Researches, vol. ii., except in some passages where the sense was evidently misunderstood, which I have corrected by the aid of the Latin text given in Dr. Villanueva's work entitled "Synodi et opuscula Sancti Patricii."

garbled version of this persecution of Coroticus, and of the cruelties practised by him on the unoffending Christians. This is the only letter of the saint now extant, although mention is made, in some of the lives, of other letters written to friends on the continent; and Jocelyn gives a long extract, but evidently a fabricated one, from one of these epistles.

Before St. Patrick departed from Munster, another event occurred which deserves mention: this was the death of St. Secundinus, who was called from this world in the year 448, in the 75th year of his age. He was the first bishop who died in Ireland. There is a remarkable hymn still extant, composed by him in honor of St. Patrick, and which shall be given in the Appendix. The circumstances attending the composition of this hymn are very singular; they are especially worth preserving, because of the insight which they give us into the dispositions and conduct of our apostle. The old chronicler thus relates them: "St. Secundinus frequently sat in the assembly of holy men, conversing together of the acts and virtues of St. Patrick. And when one of them affirmed that Patrick was the most holy of all living men, Secundinus answered, 'Verily, he would be the most holy, had he not too little of that brotherly charity which it

becometh him to have.' This saying, uttered in the presence of so many of his disciples, was not long concealed from the saint. Therefore it came to pass, that when St. Patrick and Secundinus afterwards met together, the master inquired of his disciple—the metropolitan of his suffragan—why he had spoken such a word of him, or rather against him. Secundinus replied, 'So did I speak, because thou refusest the gifts offered unto thee by rich men, and wilt not accept farms and inheritances, wherewith thou mightest sustain the great multitude of the saints who are gathered unto thee.'* Then St. Patrick answered and said, 'It is for the increase of charity that I do not accept these works of charity; inasmuch as were I to receive all that is offered unto me, I should not leave even the pasturage of two horses for the saints who will come after us.' Then Secundinus, repenting of the word which he had spoken, entreated forgiveness of the saint; which he, with his wonted kindness, easily accorded.

"Some time after, Secundinus, who was exceed-

* We see here an evident proof of how little reliance can be placed upon the accounts of the enormous donations which the saint is said to have received: but we see from the answer of St. Patrick that these gifts had been really offered, although they had not been accepted.

ingly wise and learned, said unto Patrick that he desired to compose a hymn in honor of a saint who was yet living. This he said, for that the saint of whom he purposed to write was Patrick himself; and therefore he concealed the name in silence. Then the saint answered, 'Verily, it is worthy and fit, and right and profitable, *that the people should tell the wisdom of the saints, and that the congregation should speak of their praise:* but yet it is more becoming that the subject of our praise should not be praised until after his death. Praise thou, therefore, the clearness of the day, but not until the evening cometh;—the courage of the soldier, but not until he hath triumphed;—the fortune of the sailor, but not until he hath landed; for the Scripture saith, "thou shalt praise no man in his lifetime." Nevertheless, if so thy mind is fixed, what thou proposest to do, that do thou quickly, for death draweth nigh unto thee; and of all the bishops who are at present in Hibernia, thou shalt be the first to die.'

"Therefore Secundinus composed a hymn in honor of St. Patrick, and after a short time, according to the word of the saint, he died: and he was buried in his own church, in a place which he called Domhnach Sechlain (now Dunshaughlin). And this hymn are many of the islanders daily wont to sing,

and from its repetition they affirm many and great wonders have happened."*

In the *Liber Hymnorum*, recently published,† are to be found other circumstances connected with this hymn. "When Sechnall (the Irish name for Secundinus) had finished this hymn, he went to show it to Patrick; and when he had reached Patrick, he said to him, 'I have composed a hymn in honor of a certain son of life (a holy person); I wish that thou wouldst listen to it.' Patrick answered, 'I always welcome the praise of a man of the people of God.' But Sechnall omitted the first strophe, and gave as the beginning: *Beati Christi custodit*, in order that Patrick should not know in whose honor the hymn was made until he had finished it. But when Sechnall repeated, '*Maximus namque in regno cœlorum*,' Patrick moved from place to place, and said, 'How can a *man* be *greatest* in the kingdom of heaven?' Sechnall said, 'This superlative is put for the positive (*maximus* for *magnus*); or, because he is greater than the

* Jocelyn, ch. 176, 177. We have already seen that Dunshaghlin derived its name from St. Sechnall, or Seachlain. It is in the county of Meath, about ten miles from Dublin. There was an abbey formerly here, which was frequently plundered.

† By Dr. Todd, of Trinity College, Dublin. The second part is expected to appear very soon.

other members of his own race.' 'The answer is good,' said St. Patrick."

Other circumstances are added which appear legendary; but the following, though perhaps equally so, will at least show the high esteem in which the hymn was anciently held: "When the recitation of the hymn was concluded, Sechnall said, 'I must have the reward of it.' 'Thou shalt have it,' said Patrick; 'the number of days that there are in a year, the same number of souls shall go to heaven for the making of this hymn.' 'I will not accept that,' said Sechnall, 'for I think it too little, and the praise is good.' 'Thou shalt have, then,' said Patrick, 'the number of hairs that are on the casula of thy cowl, the same number of sinners to go to heaven for the hymn.' 'I will not accept it,' said Sechnall, 'for who is the believer who would not take that number to heaven, although he were not praised by myself, nor by any one, as thou art.' 'Thou shalt have,' said Patrick, 'seven every Thursday, and twelve every Saturday, to go to heaven of the sinners of Erin.' 'It is too little,' said Sechnall. 'Thou shalt have,' said Patrick, 'every one who sings it lying down and rising up.' 'I will not accept that,' said Sechnall, 'for the hymn is long, and it is not every one that can commit it to memory.' 'Its whole grace, then,' said Patrick, 'shall

be upon the last strophe of it.' 'Deo gratias,' said Sechnall."

Such are the principal circumstances handed down to us in the old legends of our saint concerning the hymn of St. Secundinus; "a hymn which, if sung when alive, will be a protecting Lorica (or shield) unto all." This hymn is called an alphabetical hymn, because each strophe begins with a letter of the alphabet, following their regular order; for which see the Appendix. See also there a very interesting hymn that is said to have been sung in St. Sechnall's church during the communion of the priests. It begins with the words, "*sancti venite*," and is a most precious monument of the faith of the early Irish Church in the adorable mystery of the Eucharist, as we shall explain more fully in another chapter.

CHAPTER XVII.

MARTYRDOM OF ODRAN, CHARIOTEER OF ST. PATRICK.—WONDERFUL CONVERSION OF MACCALDUS, CHIEF OF A BAND OF ROBBERS.—APPOINTMENT OF MOCTEUS TO THE CHURCH OF LOWTH, AND OF ST. CARTHEN TO THAT OF CLOGHER.

HAVING spent some years in his mission to Munster, he departed in the year 452, and soon after arrived at a place called Brosnach,* "where Trian, a bishop, by birth a Roman, dwelt in a place called *Craibhech*. And Trian had one cow, by the milk of which he was wont to be sustained, and he caused her to be slain for their repast." Thence he passed into *Hy-Failge*,† where "there was a certain wicked

* Brosnach, now Brosna, a well-known river which rises at Bunbrosna, Westmeath, and passes through Lough Owel, and Lough Ennell, to the Shannon, a short distance to the north of the town of Bannagher. This river is many miles distant from the town Brosna, which Seward places in the barony of Clonlisk. In the "Book of Rights," p. 9, it is stated that among other presents to be given to the king at Tara, was "the venison of Naas; the fish of the Boyne; and the *cresses of the kindly Brosnach.*" Craibheach cannot be now identified.

† *Hy Failge* were the descendants of Ros Failge, the eld-

idolater, named Failge, who was a great adversary of Christ, as far as he was able. This child of Belial frequently sought occasion to lay impious hands on Patrick, the anointed of the Lord, for it was painful to him not only to see, but even to hear the saint To this inveterate malice was he urged, because the man of God had destroyed the idols unto the abominable worship whereof he was especially bound." St. Patrick owed his life on this occasion to the devotion of Odran, his disciple and charioteer. This

est son of Cathair Mor. The country of their tribe was very extensive before the English invasion, for it comprised the present baronies of "East and West Offaly," in the county of Kildare; those of "Portnahinch," and "Tinnahinch," in the Queen's county; and that portion of the King's county comprised in the diocese of Kildare and Leighlin. The churches of Cluain Mor, Coolbanagher, and Cloonsost were in this territory. The chief family of this tribe was called O'Connor, and remained in great power till the reign of Philip and Mary, when they were dispossessed, after which O'Dempsey became the great family of the race, and retained a considerable part of Hy Failge until the revolution in 1688. Shortly after the English invasion, the Fitzgeralds of Kildare wrested from O'Connor Failge (Faly) that portion of his territory of Hy Failge which is comprised in the present county of Kildare. There were then two "Offalys," namely, the "English Ophaley," in the county of Kildare, giving the title of baron to a branch of the Fitzgeralds, and the Irish Hy Failge, extending into the present King's and Queen's counties, and giving the title of King of Offaly to O'Connor Faly. See "Book of Rights," p 216; and "Battle of Magh Rath," p. 243

faithful servant had somehow found out or suspected the danger with which the saint was threatened; but, concealing his knowledge from his master, he simply requested him to change their respective places on the chariot while they were passing through this part of the country, pretending as his reason for making this request, that he was greatly fatigued; the saint, always ready to exercise his humility, most gladly exchanged places with his servant. He soon, however, discovered, to his great grief, the real purport of this unusual request; for they had not proceeded far on their way, before the wicked man who was lying in wait for the saint rushed forward, and mistaking the servant for his master, before the latter had time to interpose, pierced the faithful Odran with his spear. We can well imagine the distress of the holy bishop at the death of his beloved servant. He now saw Odran's pious object in requesting to be relieved for a time of the guidance of the chariot. He lamented what he considered his own weakness in yielding, without further questioning, to his charioteer's request. He admired the zeal and the love which had prompted so noble a sacrifice, and he almost envied Odran that crown of glory which he had won for himself, by this disinterested act of devotion. As for the wicked murderer, the vengeance of God soon fell

upon him; and the day on which he took the life of this noble-hearted Christian was the day of his own death.*

The name of Odran, as a martyr, is found in some martyrologies, and Colgan gives his acts at the 19th of February. Although St. Odran is the only Irish martyr on record that suffered in Ireland by the hands of an Irishman, yet it has been seen in the preceding chapters that many other attempts were made upon the life of Patrick and his companions. But the Divine Providence watched over our apostle, as he was still necessary to the welfare of Ireland.

We have no account of any other event in the progress of the saint, until we find him again in Ulster, near the place where he had first begun to labor for the diffusion of the gospel, namely, at Magh-Inis, now called Lecale.† In this part of the country there lived a certain Macuil, called also Maccaldus, "a man who was very impious, cruel, and tyrannous, depraved in thought and also in words, malignant in action, bitter in spirit, angry in disposition, abandoned in body, cruel in mind, a Gentile in his life, and void of all conscience." This man, by a long career of

* Patrons of Ireland, p. 60; Jocelyn, ch, 73.

† *Lecale* is derived from the Irish words *Leath Cathail*, the *portion of Cathal*, a prince who lived about the year 700. —"Ecclesiastical Antiquities," by Dr. Reeves, p. 201.

wickedness and audacity, had gathered around him a number of men as hardened and depraved as himself, and at their head committed different robberies and murders in all the surrounding countries. "And this man placed on his own head and on his companions', certain diabolical signs called *Deberth*, that all might behold how devoted was their brotherhood unto the service of Satan. And it happened on a time that the blessed Patrick was journeying with his people through the place where lurked this band of evil-doers, waiting and watching for any traveller on whom they might rush forth to destroy and to despoil. And beholding the saint they thought at first to slay him as the seducer of their souls and the destroyer of their gods: but suddenly, their purpose being changed by the Divine will, they thought it a shame to shed the blood of a peaceful, weak, and unarmed old man; yet counselling to prove or rather to mock the power of Christ and the holiness of Patrick, they placed one of their companions, named Garbanus, on a couch, and though he was in perfect health they feigned him as dead; and they covered him with a cloak, and with deriding prayers they besought the man of God that he would provide the funeral rites, or, as he was wont, restore the dead man unto life. But the saint, at the revelation of the Spirit, understood what they had done, and pro-

nounced that these scoffers had deceitfully, yet not falsely, declared their companion's death. Disregarding, therefore, their entreaties, he prayed unto God for the soul of the derider." The prayers which he repeated were offered for the conversion of this poor sinner, and for the salvation of his soul, when it should stand before the divine judgment-seat. Maccaldus and his robber band stood around the Christian bishop, as he poured forth these prayers. They had intended to turn him into mockery and ridicule; but an unusual solemnity came over them all as they listened to the holy prayers of the Church, and as the echo of the amens, chanted by the Christians, was repeated along the surrounding mountains. The office ended, St. Patrick proceeded on his way; while Maccaldus and his company, half in fear, half in shame, removed the cloth from the body of Garbanus, bidding him rise and go about his work,—but the wretched man was no more; his pretence was turned into a reality, and they saw before them the corpse of their luckless companion. "They, affrighted at this fearful chance, and dreading lest the same should happen unto themselves, followed the saint and fell at his feet, and acknowledged their offence, and by their contrition obtained pardon. They all believed in the Lord, and in his name were they baptized. Then did the saint, at

their humble entreaty, revive the dead man; and baptizing him in the holy font, associated him unto them in the faith of Christ.

"And Maccaldus, their chief, falling at St. Patrick's feet, confessed his sins and entreated with many tears that a life of penance might be appointed unto him, whereby he might attain the life of eternity. The saint, inspired by Heaven, enjoined him that he should utterly renounce his native soil and give all his substance to the poor. 'Do you, therefore,' said Patrick, 'depart now, unarmed, to the sea, and pass over quickly from the land of Erin, taking nothing with you of your substance, except a common coat, with which you may be able to cover your body, eating nothing and drinking nothing of the produce of this island; and when you reach the sea, embark in a boat made of hides, without rudder or oar, and wherever the wind and tide shall carry you, be prepared to remain, and to whatever land Providence shall carry you, live there and obey the divine commands.' Then Maccaldus, truly repenting, did as his pastor enjoined; for he, alone, bearing iron fetters, and having on his head the tonsure as the token of penitence, entered the boat; and under the protection of God he committed himself unto the waves, and was borne by them unto the island *Eubonia*, which is called *Mannia* (the

island of Man). And he found there two men very wonderful in faith and doctrine, who first taught the word of God and baptism in Eubonia or Euvonia. Their names were *Conindre* and *Rumuli*, and had converted by their doctrine the men of the island to the Catholic faith. These two men, beholding Maccaldus, wondered much and pitied him, and lifted him out of the sea; and they received him kindly, when they understood the cause of his coming, and retained him with themselves. He then, finding himself in a country which believed in God, conformed himself soul and body to their guidance, and spent the remainder of his life with these two holy bishops; and after their deaths he was appointed their successor in the bishopric, and being eminent in virtue and in miracles there did he die." * Wonderful, indeed, is the mercy of the Most High. He who did not reject the prayer of the thief on the cross, did not refuse pardon to this captain of thieves. A great source of consolation for sinners, to know

* Jocelyn, ch. 151, 152. "Book of Armagh," in Antiquarian Researches, vol. ii., pp. 326–330. Todd, p. 70. The name of *Man* is thus derived. The Irish called it *Eumhoniu*, i. e., Eubonia, as Gildas has it. They called it also *Eumhania*, or Euvania, whence came Evania. Prefixing the letter *M*, indicating fondness, the name became *Mevania*. From Mevania came Mannia, now Man.—Lanigan, "Eccles. Hist.," p. 307.

that even in their lowest depths of degradation and wretchedness, the compassion of the Saviour can find them out, to ease them from their heavy sorrows and to refresh their souls. Who will then despair? Who will refuse to return to his father's house, when he knows that a father's welcome and blessing await him there, and that the angels shall sing hymns of rejoicing "because the dead one has been restored to life, and the lost one found?"

We next find Patrick in Louth, apparently anxious to fix his permanent see there, but an angel warned him that his chief see would be at the place afterwards called Armagh. "The blessed Patrick purposed to build a church in a place sufficiently fair and fitting, which is now called *Ludha* (Louth). But an angel appearing unto him, enjoined that he should desist therefrom, saying, 'Soon shall a servant of the Lord arrive from Britain, named Mocteus, or Mocteus, who, for the sake of God, deserting his country and his parents, shall come into Hibernia; and in this place shall he build his dwelling, and finish his days in piety.' Then the saint, obeying the angel, turned unto the left side of the place, and there built unto God a tabernacle which is yet known by the name of St. Patrick. And Mocteus coming thither, erected an oratory and all places fitting, and lived there a life fruitful in virtue;

and St. Patrick was wont to visit him often, and confer with him on things pertaining to God. And after some time an angel brought to Patrick an exhortation, or rather a command, that he should absolutely confer on Moctheus the place which he had built, with all matters pertaining thereto, and that he himself should fix his cathedral seat at Ardmachia. And Patrick willingly did as the angel, nay, rather as the Lord, had enjoined." * Mocteus lived to a great age, and, full of merits, died in Louth. About this time St. Carthen or Maccarthen was appointed to the diocese of Clogher. He had been a constant companion of St. Patrick, had shared in all his toils and dangers, until at length the infirmities of old age prevented him from such active labor. He was still, however, anxious to be near his belov-

* St. Mochta of Louth is commemorated in the calendars at August 19th, although Colgan has it at the 24th of March, and it is to be distinguished from St. Mochta de *Insula*, who died in 922, at his church of Inis-Mochta, now Inishmot in the county of Meath. The former was a Briton, and is said to have landed at O'Meath, in the county Louth, with twelve followers.

The ancient chapel of Ardpatrick lay about half a mile southeast of Louth. Ardpatrick is a townland on the east side of the parish of Louth, where Usher describes some small edifices still remaining to his days, having 27 feet in length and 17 feet in breadth.—"Life of Columbkill," by Dr. Reeves, pp. 8, 461.

ed master, and as he knew that the apostle was about to fix his residence near Armagh, he requested permission to be settled near him. Patrick, acceding to his wishes, appointed him over the church of Clogher,* which he governed with so much edification and holiness, that his memory has been held, even to our days, in the greatest veneration.

Before passing to the foundation of Armagh, we may cast a glance over the condition of the Irish Church. Twenty-two or twenty-three years had now elapsed, since our apostle put his foot, as a missionary, on our shores. Received, at first, with coldness, and even open opposition,—finding no active support, in the beginning at least, among the higher classes, he had gone on steadily and perseveringly in his good work. He spared no labor, he dreaded

* Clogher means "a stony place," and is of such frequent occurrence that among the townlands of Ireland there are not less than 45 of this name. This was the seat of the Kings of Oirghialla. This church being grafted on the lordship, afterwards acquired precedence in the dominions of Oirghialla, so that *Episcopus Ergalliæ* became a common designation for the bishops of Clogher.

Clogher is also derived, according to some, from *cloch oir*, or *golden stone*, which, in the time of the Druids, was set up here for adoration, and which some have believed to be the *Lia fail*, or Stone of Destiny; while others consider it an idol like Crom-Cruach destroyed at Magh Sleacht by St. Patrick.

no suffering; he was ready to preach his faith in the palaces of kings and in the cabins of the poor; by the wayside, in the fields, in the crowded habitations of men, his voice was ever raised; through good and evil repute, he kept the work committed to his care by his Heavenly Master constantly before his eyes. And now what is the result? Princes and nobles, the rich and the poor, the Druid and the bard, the learned and the ignorant, all have come to kneel before the altars which Patrick had set up, and to adore the God whom Patrick had preached to them. The idols are broken; the shrines before which their fathers had bent their knees in reverence, are scattered to the winds; the power of the Druids and their gods have passed away forever, and the Sacred Isle of the pagans has become the "Isle of Saints" of the Christians.

"The light serene, o'er that island green, played with its saving beams,
And the fires of Baal waxed dim and pale, like stars in the morning streams!
And 'twas joy to hear, in the bright air clear, from out each sunny glade,
The tinkling bell from the quiet cell and the cloister's tranquil shade!"*

* D. F. McCarthy, Esq., Professor of Poetry in the Irish Catholic University.

Has such a revolution been ever witnessed in the world? Purchased, too, without those torrents of blood which flowed elsewhere in the diffusion of Christianity. Nor was this the effect of a sudden enthusiasm which soon grows cold, or of natural fickleness of character; for now, after fourteen hundred years, that same old tree, planted and watered by the care of Patrick, is still to be seen flourishing in the fields of Erin, and although its foliage may be less rich or less luxuriant, and its fruit less abundant, and some of its branches may have withered or been lopped away, yet its trunk is still as full of life, and sap, and vigor, as when Patrick watched over its growth; and while storms and tempests have rooted up and destroyed many other stately trees in the vineyard of the Lord, they have passed almost harmlessly over this one, doing it no other injury than shaking off some of its leaves, or flowers, or fruits, but, on the contrary, causing it to strike its roots deeper into its mother earth, and to twine its tendrils more closely round the soil from which it sprung.

Here, then, we may appropriately introduce the following—

HYMN OF THE EARLY CHRISTIANS OF IRELAND.

Though Israel knew us not, O Lord, though Jacob owned
us not,
By thee, our Father, Saviour, Friend, we never were forgot!
"Glad tidings of great joy" thou'st brought into the farthest
West,
And with thy gospel's heavenly light this favored isle hast
blest!

Though plunged before, with grief we own, in superstition's night,
With rapturous gratitude we hailed the first approach of light;
No stubborn wrath, no barbarous rage, did thine apostle meet—
We felt, and we confessed, "Thy yoke was light, thy burden sweet!"

To thee the thanks, to thee the praise,—for only through thy grace
Could such a change be wrought in us, a weak, a sinful race;
Oh, still, dear Lord, that heavenly grace vouchsafe on us to pour,
Oh, grant thy faith may flourish still on Erin's emerald shore!

Whatever, through the lapse of ages, to this isle betide,
Be thou, O Lord, our children's stay, their sure support and guide;

Though slavery, persecution, woe, may long, long be their fate,
Still may they keep thy holy faith, unstained, inviolate!

But should one day a brighter dawn for them arise at last,
May they in joy, as well as grief, still to thy faith hold fast;
May it still be their dearest boast, their pride, their joy to be,
In evil and in prosperous days, equally true to thee!*

* Catholic Guardian, p. 75, by an anonymous writer, L. N. F. (Mrs. Ellen Fitzsimmons, O'Connell's eldest and favorite daughter).

CHAPTER XVIII.

THE FOUNDATION OF THE CHURCH OF ARMAGH.—JOURNEY TO ROME.—RELICS AT ARMAGH.

St. Patrick having thus preached the faith in every province of Ireland, thought it now time to provide a permanent establishment for himself, whence he might more easily superintend the progress of the great edifice whose foundations he had completed with so much toil and privation. Until a supreme see, a common metropolis, had been established, there could be no centre, no heart for the mighty body, and all the scattered members would continue to lead an independent existence, until anarchy and strifes should extinguish it. In a country like Ireland, especially, where all classes lived in almost complete independence,—where so many different principalities were formed, with little more than a nominal dependence on the monarch of Tara, the evils of the Church would be considerably aggravated, unless a supreme head was appointed to govern and direct all its parts.

In the year, then, of our Lord, 455, according to the most probable opinion, a little more than two

years since he had departed for Munster, and about twenty-two years, according to the computation of Tirechan, since he entered the river Boyne to preach at Tara, Patrick directed his steps towards the district of Macha,* where he had been warned by divine messengers to found his see. He was well received by Daire, the chieftain of the district. "There was a certain man, rich and honorable, in the eastern country, whose name was *Daire*, him Patrick asked to give him some place to exercise his religion with his brethren. And the rich man said to the saint, 'What place do you require? 'I ask you,' said the saint, 'to give me that high spot of ground which is called *Druimsailech*, or *Ardsailech*,† and I will construct there a place for

* In the plain of *Macha* stood Emhain Macha, the ancient palace of the kings of Ulster, from the period of Cimbaoth, its founder, who flourished about 300 years before Christ, until A. D., 332, when it was destroyed by the three Collas, the ancestors of the Oirghialla (Oriels). Emania (Eamhain) was deserted, therefore, for a whole century before Armagh was founded. The ruins of Eamhain, or, as it is now called, the Navan fort, are to be seen about two miles to the west of Armagh, to the right of the road as you go from Armagh to Kinnard, or Caledon. They are described by Dr. Stuart, in Memoirs of Armagh, p. 578. There is no trace now of any stone walls, but the earthen works are very extensive. —"Book of Rights," p. 22.

† *Druimsaileach* means *hill of sallows*, or *willows*, from being covered with them. Seward absurdly says that the

the purpose.' But he was unwilling to give the saint that high part, but he gave him another place in a lower situation, where now is *Fertie* of the martyrs, near Armagh, and St. Patrick dwelt there, with his followers.

"Daire came after this, that he might honor St. Patrick, carrying with him a valuable brazen vessel containing three measures, which was most needful to him and his companions for the dressing of their food; and Daire said to the saint, 'Take this brazen vessel with you;' and St. Patrick said, '*Grassichum*' (I thank you). When Daire had returned home, he said, 'This is a foolish man, who said nothing good, except *Grassichum*.' Then Daire sent again for the brazen vessel, and said to his servants, 'Go, carry back to us our brazen vessel.' They departed, and said to Patrick, 'We wish to carry back the vessel.' The saint replied, '*Grassichum*—carry it off.' And they bore it away. Daire questioned his companions, saying, 'What did the Christian say, when you were bringing back the brazen vessel?' They answered, 'He said, *Grassichum*.' Then Daire answered, 'He says *Grassichum* when I give,

cathedral of Armagh was anciently called Druimsaileach, because it was *built of willows*. Every one knows that the *hill*, not the *cathedral*, was so called; and, second, it was not built of willows, as we shall see, but of stone.

—and *Grassichum*, when I take away; truly this is a magnanimous man, and of unalterable mind, whose countenance and whose word could not be changed, whether the vessel be given to him o taken from him.' Then Daire came himself and carried the brazen vessel to Patrick, saying to him, 'Take your brazen vessel with you, for you are a constant and immovable man; and moreover, that part of the land which you formerly requested, I now give you, as much as I have, and dwell there;' that is, the city which is now called Armagh.

"Then they both departed, St. Patrick and Daire, to consider the offering and to ascend the hill. They found a deer, with her little fawn, lying in the place where there is now an altar of the church of Armagh, and the associates of Patrick rashly wished to slay the fawn, but the saint was unwilling, and did not permit it; and he himself holding the fawn, carried it on his shoulders, and the deer following him like a pet lamb, until at length he let down the fawn in another wood, situated at the northern side of Armagh."*

Such is the legend of the selection of the site of his future residence; it contains in itself nothing

* The Book of Armagh, in Antiq. Res., vol. ii., pp. 330-334. Jocelyn, 161, 162.

improbable, if we take into account the simplicity of those primitive times.

We are next informed how he built the city. "Then Patrick founded, according to the direction of the angels (whom he had beheld, in a vision, measuring the extent of the place), a city, fair in its site, its form, and its ambit; and when by the divine assistance it was completed, he brought to dwell therein twelve citizens, whom he had diligently and discreetly chosen from all parts; and these he instructed in the doctrines of the Catholic faith. And he beautified the city with churches, built after a becoming fashion; and for the observance of Divine worship, for the government of souls, and for the instruction of the Catholic flock, he appointed therein clerical persons; and he instituted certain monasteries for monks, and convents for nuns, and placed them under holy rules. And in this city he placed an archiepiscopal cathedral, and determined in his mind that it should be the chief metropolis, and the mistress of all Erin."*

Such is the origin of the church and city of Armagh. The word itself is derived from *Ard Macha*, the *Height of Macha*,† and not, as some

* Jocelyn, ch. 163.

† This *Macha*, according to some, was the wife of Neimhidh, an ancient monarch of Ireland: others will have it

have thought, from *Ard magh*, the high field. The buildings which St. Patrick erected are thus noticed in detail in the Tripartite Life: "In those days the holy prelate measured the place and laid the foundations of the church of Armagh, according to the form and manner prescribed by the angel. But while directing this foundation, and measurement of the form and quantity of the intended church, a number of prelates and abbots from other places had collected together: and a procession being formed to the place designated, Patrick, with the staff of Jesus in his hand, preceded the whole clergy. Then Patrick declared, according to the command of the angel, that the wall of the church should be 140 feet in length; the *edifice*, or *great hall*, thirty feet; the *kitchen*, seventeen feet; the *argyrotheca*, or treasury, or *vasarium*, where the sacred vessels were deposited, seven feet. And all these sacred edifices were afterwards built in this manner."

We have already seen that the ancient Irish churches seldom exceeded sixty feet in length: this church of Armagh was the largest ever built in the country. Dr. Petrie contends that it was built on

that she was the more celebrated Macha Mongruadh (or of the red tresses), the foundress of the royal fort Emania, near Armagh. For her history, see Keating, p. 245, Haverty's edition.

stone, and that this was the general mode of building the great churches, although for monastic houses and oratories the Scotic mode of building with wood was generally continued till the twelfth century. This he proves by a variety of arguments, which cannot be here particularized. One may thus be stated. In the ninth century the churches at Armagh were constructed of lime and stone, according to all our annalists. Now there is every reason to believe that they must have been erected by Patrick himself, inasmuch as there is no intimation that they were ever rebuilt,—although the great cathedral was undoubtedly repaired. "I may remark, as an interesting fact," he adds, "that after all the calamities to which this venerable edifice has been subjected, it still retains, in its present splendid re-edification, nearly the same longitudinal measurement as in the time of its original foundation."*

About the time of the erection of the cathedral, a singular event occurred, which shows the strictness with which the disciples of the apostle observed fast-days: "One of St. Patrick's disciples, named Colman, having been one day greatly fatigued by getting in the harvest, became exceedingly thirsty, but, for fear of breaking through the regulation of

* Essay on the Round Towers, p. 157, and passim.

fasting until vesper-time, would not taste even a drop of water. The consequence was, that before the regular hour for taking nourishment came on, he died." Had the saint been apprised of the danger Colman was in, he would certainly have dispensed with his observing the rules on that occasion. Colman was buried near the cross fronting the new church of Armagh, and was the first whose remains were deposited in the burying-ground.*

When St. Patrick had completed the great cathedral of Armagh, the greater number of his Lives assure us that he resolved to set out a second time for Rome. He had been there once before his mission to Ireland, when he received the blessing of the sovereign pontiff upon his future labors; and now that those labors had been crowned with such signal success, it was natural that he should wish to make known good news which, he knew, would gladden the heart of the actual vicar of Christ. He might, moreover, find it necessary, for the more perfect organization of the Irish Church, to seek counsel and advice in Rome, the mother and mistress of all Churches. It is, therefore, highly probable that this journey was undertaken by St. Patrick, although in his Confessions he makes no mention of it, and his

* Lanigan, Ecclesiast. Hist., p. 319.

words even would seem to imply that he had never left Ireland, inasmuch as he declares that he did not wish even to pay a visit to his relatives, lest he might disobey the commands of the Lord, who had sent him to Ireland, with injunctions to remain there during the remainder of his life. But to this it may be answered, that a journey to Rome for the objects of his mission, and with the expectation of receiving aid and counsel for the better development of that mission, could not be opposed to the command by which he was ordered to give his entire life to the Irish. We may admit, then, as probable, this journey to Rome, and we may place it about the year 457 or 458, as the cathedral of Armagh may have been then completed. "The glorious prelate Patrick, having converted the whole island, and finished the urgency of his laborious preaching, blessed and bade farewell to the several bishops and priests, and other members of the Church whom he had ordained, and with certain of his disciples sailed towards Rome. When he arrived, and was introduced into the presence of the supreme pontiff, he declared the cause of his coming, and found great favor in the eyes of the pope, who embraced him and acknowledged him as the apostle of Ireland, and confirmed by the supreme papal authority whatsoever Patrick had done, appointed, or disposed therein. Many

parting presents, also, and precious gifts which pertained unto the beauty, nay, even to the strength of the Church, did the pope bestow on him: among which were certain relics of the apostles Peter and Paul, and of Stephen the protomartyr, and of many other martyrs; and moreover, gave he unto the saint a linen cloth marked with the blood of our Lord Jesus Christ. And with these holy honors the saint having returned unto Hibernia, fortified therewith the metropolitan church of Armagh, and deposited them in a chest behind the great altar. And in that church, even from the time of St. Patrick, the custom has obtained, that on the days of Easter and of Pentecost, these relics should be publicly produced, and venerated in the presence of all the people." *

* Jocelyn, ch. 166. In the first part of the book of hymns published for the Archæological Society, the editor collects the different accounts concerning the relics of Armagh, and thus sums up: "There were, 1st, the relics brought to Armagh by St. Patrick at his first coming to Ireland; 2d, Those brought by St. Patrick after his first visit to Rome, at an advanced period of life, as above related; 3d, Those brought by St. Sechnall." This last part, however, does not appear exact, for the lives of St. Patrick in general do not admit Sechnall's journey to Rome.

CHAPTER XIX.

SYNODS HELD BY ST. PATRICK.—THEIR DECREES AND CANONS.

When St. Patrick found himself at sufficient leisure, after his return from Rome, to apply himself more fully to the consolidation of the Irish Church, his attention was chiefly directed to the holding of synods for the passing of suitable laws, for the maintenance of discipline, for the punishment of delinquents. It is by her councils that the Church has ever manifested her zeal for the eradication of vice; it is in them that she protests against abuses and corruption,—it is there that the warning voice is ever heard to keep back sinners from the abyss to which they may be hastening: there too, is a common spirit fostered, unity cherished, and charity enkindled. Of the various synods held by St. Patrick, we have a detailed account of only two. One is simply styled "The Synod of St. Patrick," and contains thirty-one chapters, in which we find but few decrees peculiar to Ireland, it need not therefore be mentioned. The second is called "The Synod of Bishops: namely, Patrick, Auxilius, and

Iserninus." The canons of this synod give us a very fair idea of the condition of the Irish Church. We see all the marks of a regularly constituted Church, with the different grades of the hierarchy, and even the inferior orders clearly distinguished. We get also a glimpse of the social state of the country. Mention is made of slavery, of superstitious rites and pagan ceremonies,—which shows that the Christian religion had not yet produced a complete change. Besides these two synods, there are detached canons attributed to St. Patrick, of which we shall say something at the close of this chapter.*

As "The Synod of Bishops" was held after Patrick's return from Rome, we may place it in 458. It cannot be placed at a later period, since Auxilius, who was present at it, died in 460. Before giving the canons of this synod in detail, it may be well to observe, that if only two foreign bishops are mentioned as present, the reasons would appear to be: 1st, that the Irish bishops were so occupied with their respective missions as not to be able to spare time for attending at the synod; or 2d, that these bishops, being foreigners, and always Christians,

* All these synods were published by Rev. Joachim Villanueva, at Dublin, in 1835, under the title: "Synodi et alia opuscula St. Patricii." Sir James Ware previously published them in the seventeenth century

were better acquainted with the true spirit of the Church, and with the discipline of the particular countries on the Continent, through which they passed, than the early Irish bishops, who were all converts from paganism, and who had never travelled out of their own isle. Secundinus, the third bishop who had come from the continent to help St. Patrick, was then dead, as we have already seen, having departed from this world in 448, while the apostle was visiting Munster. With these preliminary observations, we now pass to the principal canons of this first Irish synod.

SYNOD OF THE BISHOPS, THAT IS, PATRICK, AUXILIUS, AND ISERNINUS.

We give thanks to God the Father, and to the Son, and to the Holy Ghost.

To the priests and deacons, and to all the clergy, Patrick, Auxilius, and Iserninus, bishops, health and salvation.

As it is better to forewarn the negligent, than to blame things already done, we have thought it fit to define the following articles:

If any one shall prevent the redemption of captives, without a just cause, he deserves to be excommunicated.

Let the readers and singers remain in their own church.

Let there be no wandering clerk among the people, that is, no priest must be permitted to wander from place to place.

No clerk, from the grade of *Ostiarius*, or door-keeper, even to the priesthood, must appear in public without a becoming ecclesiastical dress, or without the Roman tonsure.

All ecclesiastics are obliged to assist daily at mass, or at the evening offices of the Church, unless they be detained in the yoke of slavery.*

If an ecclesiastic should become security for a pagan, and that the latter through deceit should fail in his engagement, the ecclesiastic will pay the loss out of his own goods.

Whosoever receives an excommunicated person becomes liable to the same punishments as that person.

If any Christian happen to be excommunicated, no alms should be received from him; nor the alms offered by Gentiles, at least such as were still attached to their heathen rites.

Any Christian who may be guilty of homicide, or fornication, or of consulting soothsayers, as the Gentiles do, will do a year's penance for each crime; and when the year is completed, he shall come with witnesses to prove the accomplishment of his penance, and he shall be absolved by the priest.

Whoever commits theft will do penance for twenty days on bread and water; will give back what he has stolen, and then will be admitted into the Church.

* It has been concluded from this canon that, in those times, even slaves, provided they were well-conducted men were admitted to the inferior orders of the Church, with the consent of their masters.

A Christian who shall follow the superstitions of the pagans, who shall consult witches and fortune-tellers, or practise any other evil customs of this nature, must be excluded from the Church; and shall not be received back until he shall have retracted and declared his sorrow for such practices; and then let him do penance with all diligence.

The virgin who shall have vowed to God to live in chastity, and shall afterwards violate her vow by getting married, will be excommunicated until she has done penance for her sin. When converted and reconciled to the Church, she must no longer remain in the same house, nor even in the same town with her accomplice.

A Christian woman who shall first accept a husband in honest nuptials, and afterwards leave him, to form an adulterous connection with another, shall be excommunicated.

Persons who are excommunicated must not enter the church, even on Easter Eve.

The Christian who, like the heathen, shall defraud any one of a debt, must be excommunicated until he does penance; and they who go to law before unbelievers, and not submit their cause to the Church, shall undergo the same punishment.

Excommunicated persons are to be restrained from communion.

Catechumens who wish to receive the grace of God, must not be baptized unless they keep the Lent.

If any priest build a church, he shall not celebrate mass in it, until it be first consecrated by the bishop,—for so it is becoming.

If any strange priest enters among the people, he shall not baptize, offer, consecrate, nor build a church, until he receives permission from the bishop. He who dares to ask permission from the pagans, shall be held excommunicated.

If any episcopal gifts be offered by religious men during the period of the bishop's visitation, these gifts, according to ancient custom, shall belong to the bishop, who will dispose of them either for his own use, or give them to be distributed among the poor, as the bishop himself shall judge fit.

If any ecclesiastic be found to appropriate to his own use the gifts for the Church, let him be excommunicated.

If any ecclesiastic be excommunicated, he must not join in prayer with his brethren, but must perform all his religious duties alone; nor can he offer mass or consecrate until he shall have done penance, and been reconciled to the Church.

No bishop who goes from his own diocese into another can ordain any priest, unless he receives permission from the bishop of the place where he is.

If any ecclesiastic wishes to aid the captive slaves, let him do so with his own money; for if he should wish to aid him by theft, many ecclesiastics would receive an evil reputation, because of one thief.

Priests coming from Britain without commendatory letters are not to be allowed to exercise their office.

If a deacon shall absent himself from his parish, without the permission of his superior, he shall not exercise any

of his functions, and must be punished by his superior; and a monk who shall do so without the knowledge of his abbot, must likewise do penance.

Besides these canons of the Synod of Bishops, there are others in the Synod of St. Patrick, concerning marriage and its indissolubility, and other subjects, important as a proof of the similarity of faith between the Irish Church and the Roman. We are told in one canon, that catechumens are to be baptized on the eighth day; but the public and solemn seasons of baptism were Easter, Pentecost, and Epiphany. But the most important, as decisive of the union which reigned between Ireland and Rome, and the subordination of the Church of the former to the latter, is contained in the following words: "If any disputes arise in the island, let them be referred for decision to the apostolic see;" or, as this decree has been more fully expressed: "If a difficult cause arise which cannot easily be decided by the Irish bishop and the see of Armagh, it shall be sent to the apostolic see; that is, to the chair of the apostle St. Peter, which hath the authority of the city of Rome."

In the preceding decrees we find no innovation upon the general discipline of the Church. The canons that regard ordinary crimes are taken from other Councils held upon the Continent; the differ-

ences may be explained by the necessity arising out of national habits and customs.

Connected with these canons may be mentioned certain sayings of the saint, which have been collected together under the name of "Proverbs of St. Patrick,"—as they regard the duties of the higher dignitaries of the Church.

PROVERBS OF ST. PATRICK.

Patrick says: It is better for us to warn the negligent, lest faults may abound, than to blame those faults when committed: or, as we would now say, Prevention is better than cure.

Patrick says: The judges of the Church must not have human respect, or the fear of man, but the fear of God; because the fear of God is the beginning of wisdom.

The judges of the Church must not have the wisdom of this world, because the wisdom of this world is folly before God; but they will have the wisdom of God.

The judges of the Church must not receive gifts; because gifts blind the eyes of the wise, and change the words of the just.

The judges of the Church must have no exception of persons in judgment; because with God there is no exception of persons.

The judges of the Church must not follow worldly caution, but the divine examples; because the servant of God should not be cautious or cunning.

The judges of the Church ought not to be precipitate in

their judgments, until they know how true is that saying which has been written, Do not judge quickly.

The judges of the Church should not utter a falsehood, for lying is a great crime; but they ought always to judge upright judgments; because in whatsoever judgment they shall render, in like manner they shall be judged.

Patrick says: Seek out the examples of the ancients, where you shall find no deceit nor untruthfulness.

Patrick says: The judges who do not judge rightly the judgments of the Church, are not judges, but falsifiers.

Finally, there are twelve other canons, upon various subjects, such as the necessity of unity in the Church, on theft in the Church, on the penance to be inflicted upon adulterers, on the crime of those who excite seditions against a good king, and on collections of money. There are also two uncertain canons concerning the unity and indissolubility of the marriage tie, which can be broken for no cause whatsoever; and the avoidance of all communication, even in conversation, with adulterers. These are the principal decrees published by St. Patrick; there may be others still preserved in some of our unpublished manuscripts, but they have not as yet seen the light. Thus, by word and deed, by example and by precept, did the apostle labor for the preservation of the Irish Church, and its perseverance in the faith which he had committed to it.

CHAPTER XX.

THE VISION OF ST. PATRICK, AND ITS EXPLANATION

HAVING placed the Irish Church upon a firm foundation, and having done all that man could do to render the work solid and permanent, Patrick, we are told, ardently longed to know from God if that work should really last. "The man of God anxiously desired and earnestly prayed that he might be made certain of the present and future state of Hibernia, to the end that he might be assured of the continuation of the faith in that country. Then the Lord heard the desire of his heart, and manifested the same to him by a special revelation. For, while he was engaged in prayer, and the heart of his soul was opened, he beheld the whole island as it were a flaming fire ascending to heaven, and he heard the angel of God saying to him, 'Such at this time is Hibernia in the sight of the Lord!' After a little space he beheld, in all parts of the island, even as mountains of fire stretching unto the skies. And again, after a little time, he beheld as it were candles burning, and after a while darkness intervened; and then he beheld

fainter lights, and at length he saw only coals, hidden here and there, as reduced unto ashes, but still burning. And the angel added: 'What thou seest here shown, such shall be the people of Hibernia.' Then the saint, weeping exceedingly, often repeated the words of the psalmist, saying, '*Whether will God turn himself away forever, and will he be no more entreated? Shall his mercy come to an end from generation to generation? Shall God forget to be merciful, and shut up his mercy in his displeasure?*' And the angel said: 'Look towards the northern side, and on the right-hand of a height shalt thou behold the darkness dispersed, from the presence of the light which thenceforth will arise!' Then the saint raised his eyes, and behold, he at first saw a small light arising in Ulidia, which for a long time contended with the darkness and at length dispersed it, and illumined with its rays the whole island; nor did the light cease to increase and to prevail even until it had restored Ireland to nearly its former state. Then was the heart of the saint filled with joy and with exultation, and he gave thanks for all those things which had been shown to him. Then he understood, in the greatness of this fiery ardor of the Christian faith, the devotion and the zeal for religion wherewith the inhabitants of the island should burn. By the fiery

mountains, he understood the men who would be holy in their miracles and their virtues, eminent in their preachings and their examples. By the lessening of the light, he understood the decrease of holiness; by the darkness that covered the land, the infidelity which would prevail therein; by the intervals of delay, the distances of the succeeding times. But the people think the period of darkness was that in which Turgesius and Gurmund, heathen princes of Norway, together with their Danes, conquered and ruled in Ireland. In those days, truly, the saints, like burning coals covered with ashes, lay concealed in caves and dens from the face of the wicked, who pursued them like sheep unto the slaughter. Whence it happened that different rites and ceremonies, which were contrary to the ecclesiastical institutions, were introduced into the Church by many prelates who were not well instructed in divine or canon law. But the light first arising from the north, and after long conflict exterminating the darkness, those people assert to be St. Malachy, who presided first in Down, afterwards in Armagh, and reduced the island unto the perfect observance of the Christian law. On the other hand, the people of Britain ascribe this light to their coming, for that then the Church seemed under their rule to be advanced unto a better state,

and that then religion seemed to be planted and propagated, and the sacraments of the Church and the institutes of the Christian law to be observed with more regularity. But I propose not to determine this contention, thinking that the discussion and the decision thereof should be left unto the divine judgment."*

It was an English monk who wrote these words; time and Providence have since resolved the doubt. There are few who could now imagine in what way the Irish Church gained by the arrival of the invaders. Be that, however, as it may, the vision gives a complete view of the progress of the Irish Church until the period of the English invasion; and in the bright galaxy of holy and learned Irishmen who flourished in the twelfth century, we may easily see the last great illumination foretold in this vision of St. Patrick.

This vision has been put into verse by an anonymous writer in the Catholic Guardian.

VISION OF ST. PATRICK.

The green sward is steeped in the moon's mellow light,
Yet kneeling since vespers doth Patrick still pray;
For hundredfold prayer he breathes forth each night,
And as often communes with his Maker by day.

* Jocelyn ch. 175.

"Look down on my labors, All-powerful One!
Bless thou the dear children I bring to thy fold;
Make them ever cling fast to the faith of thy Son,
And spurn, with the tempter, his threats and his gold."

Thus prayed our apostle, when forth on his sight
Bursts a scene that with rapture his glowing heart fills
He sees the horizon all dazzlingly bright,
And fires lighted up on sweet Saul's verdant hills.
With millions of praises he bows to the ground,—
For he knew, by the lights that so brilliantly shone,
His Gadelians would 'lumine the Gentiles around,
And his teaching survive when the teacher was gone

He raises him up, and continues to pray,
Alas! the bright vision no longer is there;
The lights are extinguished, and faded away,
And Patrick is buried in all but despair.
"O Lord! hear thy suppliant; take not away
The faith from thy people so pious and true;
Chastise them, but spare them this heavenly ray,
And Mary, sweet Mother, my hope is in you."

Thus fervently prayed he, with tear-streaming eyes;
And, lo! as again he looks round in his grief,
An angel all beaming with light he descries,
Who tells him to fear not, for God sends relief;
Then points to the hills that awhile were in gloom,
And through the deep darkness there glimmers a star,
And soon it grows larger, and brighter—and soon
It gloriously shines on the island afar.

The saint is enraptured, he pours forth his soul
In praise to his Maker, with joy as before;
For though ages of darkness and sorrow may roll
O'er Erin, her faith shall shine bright as of yore;
Though the fierce storm of heresy vent all its force,
Though tyrants wade deep in the blood of her sons,
Yet ne'er can they parch up her faith's gushing source,
Or lessen the stream that unceasingly runs.

No, Father Omnipotent! ne'er shall the race,
Whose pagan sires no martyr blood can accuse
At the throne of thy justice, be lost to that grace,
Which passion and pride may make others abuse;
And though for a season oppression may twine
Around them her impotent *legal* restraints,
The light of Thy *justice* shall one day o'ershine
The see of thy servant—the Island of Saints.

CHAPTER XXI.

THE PERSONAL APPEARANCE AND HABITS OF THE SAINT.—HIS VIRTUES.—HIS WRITINGS.

As we have now arrived at the closing years of our admirable apostle, there only remains for us to consider the personal habits and appearance of St. Patrick, together with a few of his many admirable virtues. "During a long portion of his mission in Ireland, in imitation of the Apostles, he went constantly on foot; but afterwards, by reason of age and infirmities, he used a chariot, according to the manner of the country. Over his other garments he was clothed with a white cowl, so that in the form and the pure color of his dress he showed his profession, and proved himself the candidate of lowliness and innocence. Whence it came to pass that the monks in Ireland following his example, for many years were contented with the simple habit, which the wool of the sheep afforded unto them, untinged with any foreign dye. He kept his hands clear from any gift, ever accounting it more blessed to give than to receive; therefore, when any gift was given unto him by any rich man, he hastened as

soon as he could to give it unto the poor, lightening himself thereof as of a heavy burden. In his countenance, in his gait, in all his members, in his whole person, did he edify the beholders; and his discourse was well seasoned, and suited unto every age, sex, rank, and condition. He was thoroughly skilled in four languages, the British, the Irish, the Gallic, and the Latin; and the Greek language also he partly understood. The little book of proverbs which he composed in the Irish tongue, and which is full of edification, still existeth; and his great volume called *Canoin Phadruig*,* that is, the Canons of Pat-

* *Canoin Phadruig.* This work is frequently styled by the Irish annalists *Cain Phadruig*, or *Lex Patricii.* We do not well know the history of this book, nor the nature of its subject. The great work called "*Senchas Mor*" (Shanachus Mor), containing the ancient customs and laws of Erin, is said to have been compiled under the superintendence of St. Patrick. Ros, the poet, brought before him for revision the arranged collection of the previous laws, when the saint caused the most anti-christian passages to be expunged, and such other alterations as would make them harmonize with the new regulations which the introduction of the gospel rendered necessary.

Dr. Petrie and Dr. Lanigan have doubted the authenticity of this record, but the late Eugene O'Curry, in his lectures on Irish Manuscripts, seems to acknowledge its authenticity, and declares that it will be fully proved when the Brehon law commissioners shall have published the result of their labors. See "O'Curry's Lectures," pp. 16, 17. See, also "Cambrensis Eversus," vol. ii., p. 365, note.

rick, suiteth every person, be he secular be he ecclesiastic, unto the exercise of justice and the salvation of souls. Whenever he was addressed for the exposition of questions and difficult cases, he always answered, according to the custom of his humility: 'I know not, God knoweth,' but when great necessity compelled him to certify the word of his mouth, he always confirmed it by attesting his Judge. So excellent was he in the spirit of prophecy, that he foretold divers future things even as if they were present. So evidently did he foretell of some of the saints who were to be born many years after him in Ireland, but chiefly in Munster and Connaught, that he showed even their names, their characters, and the places of their dwelling. We have already seen some remarkable instances of this spirit of prophecy,—among others the predictions which he made concerning St. Senan and St. Brendan, who were not then born. Yet though in his manifold virtues he equalled all other saints, in the virtue of humility he surpassed even himself: for in his epistles he was wont to mention himself as the lowest and vilest of all sinners: and little accounting the signs and miracles which he had wrought, he thought himself not to be compared to any just man, and being but of small stature, he used often to call himself a dwarf, even in the spiritual sense. Often, after the manner

of St. Paul, he toiled with manual labor, fishing and tilling the ground; but chiefly in building churches, to which employment he urged his disciples both by exhortation and example. Nevertheless, right earnestly did he apply himself to baptizing the people and ordaining the ministers of the Church, so that a very large number of bishops and priests did he prepare, besides a still greater multitude of monks and nuns.

"His prayers were almost continual. Every day he recited two hundred prayers before God; three hundred times did he bend his knees in adoration of the Lord; every canonical hour of the day did he sign himself one hundred times with the sign of the cross. Nevertheless, he never omitted to offer up every day worthily and devoutly the adorable sacrifice of the Son of God; nor did he ever cease to teach the people and to instruct his disciples. He also divided the night into different portions. In the earliest part thereof, with two hundred genuflexions, and one hundred psalms, he praised God; in the latter part, he plunged himself into cold water, and raising his heart, his voice, his eyes, his hands towards heaven, he offered one hundred and fifty prayers. Afterwards he stretched himself on a bare stone, with another stone for his pillow, and thus rested his holy body with a short sleep; or that we

may speak more correctly, he refreshed himself for the labor of his continual conflict. He girded his loins, also, with rough hair-cloth, which had been dipped in cold water, lest the law of the flesh warring in his members against the law of the spirit should excite any revolt of the old leaven of corruption. Thus did Patrick, with spare and meagre food, and with the coarsest clothing, offer himself a holy and living sacrifice, acceptable unto God."

Such is the portrait which the old chronicler has left us of our patron saint; need we wonder much that God should have so wonderfully blessed the ministry of one who was so unsparing towards himself, and so completely crucified to the world? Can we wonder that we do so little for God's glory and the sanctification of souls, when we impose so little restraint upon our passions, and are afraid to make even the smallest sacrifice? When we read of the virtues of some of the ancient saints, we are so much struck with their extraordinary disinterestedness and detachment from all the pleasures of the world, that no miracles performed by them could surprise us;—we naturally expect the power of working the greatest prodigies in one who has so completely subdued himself. So was it with Patrick. Completely separated from earth—living in it but not for it—every thing that he did brought down from Heav-

en the choicest blessings. His simplest words fell upon the hearts of his hearers, like a refreshing dew upon a parched soil. His very appearance spoke to men of another world, and announced the messenger of joys to come. May we, his children, the participators in his faith, the sharers of his inheritance, be also the imitators of his virtues, and the followers of his holiness!

As every thing connected with the virtues of our saint ought to have a great interest in our eyes, I shall here relate some anecdotes which are found scattered in his biographies. We have seen how little the saint cared for human respect, and how carefully, in his proverbs, he warns his disciples against it. The following example will serve as a further proof of his firmness in this respect: "A certain powerful man had endowed with lands and possessions a church that he was about to build on his own estate; to govern which St. Patrick would have appointed one of his disciples who was able to gain souls. But the man refused, saying, that in his own family he had a priest whom he wished to place over his own church. Then the saint, deeming it unworthy to contend for such a matter, departed from the man. He on the morrow brought his son to the saint, desiring that he might be consecrated unto the bishopric of that church. But the saint

being in solitude at his studies and prayers, the man turning from him, went unto two of his disciples who were elsewhere appointed bishops, and addressed them for the consecration of his son. One of them denied his request, saying that he could do no such thing without the consent and approbation of the saint; but the other, induced either by entreaty or reward, presumed to do what the man required. When St. Patrick discovered this fault, he inflicted on the guilty person a very severe penance. He declared, moreover, that the bishop so consecrated was worthy of degradation and contempt, and that his church should ever be exceedingly poor. And that which the saint foretold came to pass; whereby a prudent man may take heed, lest, misled by ambition, he should ever attempt the like." *

Another trait in the saint's character was his great respect for Sunday. "The man of God was wont to observe with singular devotion the Lord's day, for the remembrance of that great solemnity, which Christ, rising victorious over sin, hath made worthy of rejoicing in heaven, in earth, and in the grave. Wherefore, this holy custom was fixed in his mind, even as a law, that wherever he arrived

* Jocelyn, ch. 123.

on the Sabbath eve, there for reverence he passed the night and the next holy day in hymns and psalms and spiritual songs; and heartily devoting himself unto the contemplation of divine things, he so continued until the morning of the succeeding day.

"And at a certain time St. Patrick, on the Lord's day, entered a harbor on the northern coast of Ireland, opposite the town of Druimbo,* yet he would not go out of the ship, but remaining therein, he solemnized the day with his wonted devotion. The mid-hour of the day had already passed, when he heard a considerable noise; whereby he understood that the heathens were violating the Sabbath with

* There is a place called *Drumboe* situated in the barony of Castlereagh, county of Down, where there are the ruins of a church, 45 feet in length, and 20 feet broad; and about 24 feet from the church stands a round tower 35 feet in height, 47 in circumference, and 9 feet in diameter. It was anciently an abbey founded by St. Patrick. It is the opinion of some that there has been a small fortified town on the hill of Drumboe. Two miles north of Drumboe is the *giant's ring*, an artificial rath regularly thrown up, encompassing 2526 feet in circumference. About the middle of this rath stands an ancient Druidical monument.

This Drumboe is, however, some miles distant from the sea, and therefore would seem not to be that indicated by the writer of the life of the saint. Dr. Reeves conjectures that the inner bay of Dundrum is here meant. See Antiquities of Down, Connor, and Dromore, pp. 235, 236.

their profane labors, and that they were then employed in a certain work which is called *Rath*,—that is, *a wall*. Being somewhat moved thereat, he ordered that they should be bidden before him, and requested them, when they came, to abstain from labor on that day. But this profane and foolish generation received the prohibition of the saint not only with contempt, but with scorn and laughter. Then did he, understanding the perverseness of these scorners, repeat his prohibition, and thus did he say unto them: 'Though mightily shall ye labor unto your purpose, never shall it come to any effect, nor ever shall ye derive any profit therefrom.' The event showed how true were his words; for on the next night the sea was wondrously raised by a tempest, and spreading thereover, scattered all the works of the heathens, and dispersed them with irreparable confusion."*

A few words remain to be said concerning the writings attributed to the saint. I have published

* Jocelyn, ch. 160. In the Book of Armagh, in Antiquarian Researches, by Sir Wm. Betham, vol. ii., pp. 329, 330, we find the same story, with the following circumstances added: "On another occasion, St. Patrick, resting on the Sabbath by the sea, near a salt-pit, or a marsh, which is towards the northern side of the country, no great distance from the *Collum Bovis* (Druimbo), heard an intemperate sound of the Gentiles laboring on the Lord's day," &c.

elsewhere the epistle to Coroticus, which is considered by all as authentic. His great work, styled his Confessions, has been frequently quoted. It was composed by the apostle in his old age, and some short time before his death. The last words are, "This is my confession before I die." It is composed in very homely Latin, for which the saint excuses himself by alleging that he had been obliged to adopt another language, the Irish, and had thus nearly forgotten the language which had been first taught him. His principal object in writing it was to glorify God, who, through his means, although so unworthy (as he himself adds), had done such great things in Ireland; and also to confirm in their faith the converts whom he had baptized, by proving that God had raised him up in an extraordinary manner, even from the state of captivity, for the purpose of procuring their salvation.

Independently of these two, I have also cited a number of *canons* attributed to him, as well as some *proverbs* which go by his name.

He is supposed by Sir James Ware and others to have been the author of the tract entitled "The Abuses of the World," which Sir James thinks to be the same as the "Book of Proverbs" mentioned by Jocelyn. These abuses, according to the tract, amount to twelve: 1 A learned preacher without

good works. 2. An old man without religion. 3. A young man without obedience. 4. A rich man without almsgiving. 5. A woman without modesty. 6. A master or lord without virtue. 7. A Christian fond of disputing. 8. A poor man filled with pride. 9. An unjust king. 10. A negligent bishop. 11. A people without discipline. 12. A people without law.

Each one of these abuses is developed at some length, and their evils are pointed out, and combated principally by passages from the Holy Scriptures. This tract was for a time published among the works of St. Cyprian, but it has since, apparently with much better right, been attributed to St. Patrick.

The last work extant which is ascribed to our saint, is that which is called, "Of the three dwellings: Heaven or the Kingdom of God, the World, and Hell." It is divided into six chapters: the 1st, gives a general description of these three dwellings: Heaven, the dwelling-place of light and joy, and happiness without end; Hell, the region of darkness, of sorrow and of discord and endless woe; the World, a middle place, where light and darkness, peace and discord, joy and sorrow, seem alternately to reign, and to dispute for pre-eminence. The 2d chapter treats of "the pains of Hell." The

3d treats "Of those whom the eternity of suffering does not deter from the pleasures of the world." The 4th treats of the necessity "of migrating from the broad way into the narrow one." The 5th, proves "That all things are present to God, without any injury to human liberty." The 6th treats of "The knowledge of the blessed; the triple vision, corporeal, spiritual, and intellectual."

These are all the works which I have been able to discover ascribed to St. Patrick. I do not mention the chart signed by his name, called "Chart or Epistle upon the Avallonic Antiquity," because it is a spurious document, forged in order to prove the antiquity of the monastery of Glastonbury in Somersetshire, anciently called *Avallonia*, in which it is pretended that Patrick retired at the close of his life to that monastery, and died there.

CHAPTER XXII.

LAST ILLNESS OF THE SAINT.—HIS DEATH, AND FUNERAL OBSEQUIES.

THE life of our saint was now drawing to its close. "He had fought the good fight, he had finished his course, he had kept the faith," and nought remained but to receive the crown of justice which a merciful and just Judge had laid up for him. We know nothing of the years that immediately preceded the death of St. Patrick. It is probable that he confined himself, within his own diocese of Armagh, to the usual duties of a zealous bishop,—he preached, he exhorted, he catechised; he visited the poor and the infirm; he relieved the indigent. He was an eye to the blind, a staff to the lame, a father and a protector to the widow and the orphan. But these duties were not those which our ancient historians thought necessary to mention. We do not find that St. Patrick ever again visited any of the other provinces, after the foundation of Armagh; but he may have written, and most probably did, letters of encouragement to the different bishops to console and strengthen them in the painful duties of their labo-

rious charge, although no mention is made of any such epistles. His days glided on in peace and happiness; his sun was setting in glory, and his decline, like the evening of a fine day, only presaged a still more glorious morrow. The good man's reward had already begun for him: his children were growing up around him in virtue and in piety; the tree which he had planted was already bearing abundant fruit, and he, calm and tranquil, could admire the bounty and the magnificence of his God lavishly bestowed upon the rising Church. Surrounded, therefore, by his disciples; edified by their docility, and obedience; revered by them as a father, and listened to by them as a guide, he sailed down the stream of life, without dread of storm or tempest, to that great limitless, depthless ocean, upon whose broad bosom he was to dwell for ages of ages, and whose waters should be for him an ever-gushing spring of perpetual joy and blessedness.

Before his death he was forewarned that he should not die in Armagh, but in Saul, his favorite retreat, which he had built upon the land given him by his first convert, Dicho. This event is narrated in the following manner by the old chronicler. "Patrick, the beloved of the Lord, being full of days and of good works, and now faithfully finishing the time of his appointed ministry, saw as well by the Divine

revelation, as by the dissolution of his earthly tabernacle, that the evening of his life was drawing near. Being then nigh unto Ulidia, he hastened his journey towards the metropolitan seat, Armagh for earnestly he desired to lay in that place the remains of his sanctified body, and in the sight of his sons whom he had brought forth unto Christ, to be consigned unto his mother earth. But the event changed the purpose of the holy man; that all might know, according to the testimony of the Scriptures, that the way of man is not in his own power, but that his steps are directed by God. For the angel *Victor* met him while on his journey, and said unto him: 'Stay thou, O Patrick, thy feet from this thy purpose, since it is not the Divine will that in Armagh thy life should be closed, or thy body therein be buried; for in Ulidia, the first place of all Hibernia which thou didst convert, hath the Lord provided that thou shalt die, and that in the city of Dunum (Down) thou shalt be honorably buried. There shall be thy resurrection; but in Armagh, which thou so lovest, shall be the successive ministry of the grace which hath been bestowed on thee. Therefore, remember thy word, wherewith thou gavest hope unto the first converts, the sons of Dicho; when instructed by heaven thou didst foretell unto them that *their* land thou wouldst die

and be buried.' The saint was grieved at the word of the angel; but quickly returning unto himself, he embraced the Divine will with much devotion and thanksgiving, and submitting his own will to that of God, he returned into Ulidia."*

We are then told that St. Bridget, the great saint of Kildare, received a revelation also of the place and the time of the death of St. Patrick, that in consequence she hastened to make the shroud in which he should be buried, and when completed, that she brought it to the dying apostle, who kindly thanked her for her gift. But however interesting it might be to the reader to show the union which subsisted between the great patrons of the Irish people, authentic history compels us to reject a narrative which supposes that Bridget was old enough to be a professed nun at the time of St. Patrick's death. The truth is that Bridget was only twelve years old in 465, the most probable year of this event, as she was born in 453, and died in 525, having lived, as we are expressly told by some ancient writers, sixty years after the decease of the apostle. We cannot then admit that Bridget assisted at his death, in the manner stated,—although we may believe that even at that early age she attracted the attention of the

* Jocelyn, ch. 187. For the meaning of Ulidia, see former page.

saint, to whom divine Providence perhaps revealed her future sanctity, as had been done in regard of St. Columbkill. An interesting anecdote is related of St. Bridget which may be mentioned here, as it is connected with St. Patrick, and is considered by Lanigan as probably in the designs of Providence.

St. Bridget, according to the chronicler, once assisted at an instruction given by St. Patrick. (She might have been then about ten years old.) During the discourse she fell asleep, and had a vision relative to the actual state of the Irish church and to its future vicissitudes. When the holy child awoke, Patrick, who knew she had a vision, and who knew also that God is often pleased to manifest his will by the mouth of innocent children, as He did in the case of Samuel, and of the children of Jerusalem, who received our Divine Lord with cries of "Hosannah to the son of David," while the doctors of the law, the scribes, and the Pharisees, were blaspheming against him,—Patrick, I say, enjoined Bridget to make known what she had heard or seen in her vision. She, obeying the command of the saint, replied: "I beheld an assembly of persons clothed in white raiment; and I beheld ploughs, and oxen, and standing corn, all white, and immediately they became all spotted, and afterwards they became all black; and in the end, I beheld sheep

and swine, dogs and wolves, all fighting and contending together." Then St. Patrick expounded the vision, and said that the whiteness pertained to the state of Ireland, as it then was; for all the prelates and servants of the Church were then fruitful and diligent in faith and in good works, according to the doctrine of the gospel. The things which were spotted, belonged to the succeeding generation, which would be pure in faith, but stained by evil works. The blackness, he said, was the season of following generations, when the world would be profaned, not only with evil works, but with the renunciation of the Christian faith. The contest of the sheep and the swine, of the dogs and the wolves, he pronounced to be the controversy of the pure and impure prelates, of good and of bad men, which, after the lapse of many years, would at length come to pass. The chronicler adds: "Now that the vision of the virgin and the interpretation of the saint are proved by indisputable facts, no one, I think, will doubt."

This is the only fact which may be admitted as sufficiently probable of St. Bridget's relation to St. Patrick. In the mean time, he had returned to the monastery of Saul, "which he had filled with a fair assembly of monks; and there, lying on the bed of sickness, he awaited, with a happy hope, the termi-

nation of his life; nay, rather of his pilgrimage, and his entrance into life eternal. Now the sickness of his body increasing, age pressing on, or rather the Lord calling him unto his crown, the blessed Patrick perceived he was hastening unto the tomb; and much he rejoiced to arrive at the port of death and the portal of life. Therefore, being so admonished by his guardian angel, he fortified himself with the *divine mysteries*, from the hand of his disciple, the Bishop Tassach, and lifting up his eyes he beheld the heavens opened, and Jesus standing in the midst of a multitude of angels. Then raising his hands and blessing his people, and giving thanks, he passed forth of this world, from the faith unto the reality, from his pilgrimage unto his country, from transitory pain unto eternal glory. Oh, how blessed is Patrick!—how blessed he, who beheld God face to face, whose soul is secured in salvation! Happy is the man to whom the heavens were opened, who penetrated into the sanctuary, who found eternal redemption, whom the Blessed Mary with the spotless choirs of virgins welcomed, whom the bands of angels admitted into their fellowship. Him the wise assembly of prophets attendeth, the venerable senate of apostles embraceth, the laurelled army of martyrs exalteth, the white-robed company of confessors accepteth, and the innumerable number of elect

receiveth with all honor and all glory. Nor is it wonderful or undeserved; seeing that he was *an angel* of God, though not by his birth, yet by his *virtue* and by his *office;* he, whose lips were the guard of knowledge, and declared unto the people the law of life which was required by God. Rightly is he called a *prophet* of the Most High, who knew so many things absent, who foretold so many and such things to come. Rightly is he called, and is, the *apostle* of Ireland, seeing that all the people thereof, and the other islanders, are the signs of his apostleship. Rightly is he called a *martyr*, who bearing continually in his heart and in his body the name of Christ, offered himself a living sacrifice unto God; who having suffered so many snares, so many conflicts, from magicians, from idolaters, from rulers, and from evil spirits, held his heart always prepared to undergo any and every death. Rightly is he called the *confessor* of God, who continually preached the name of Christ, and who, by his words, his examples, and his miracles, excited peoples, tribes, and tongues, to the confession of *His* name, to the acknowledgment of human sin, and of Divine promise. Rightly is he called a *virgin*, who abided a virgin in his body, in his heart, and in his faith; and by this threefold virginity he pleased the Spouse of virgins, and the Virgin of virgins. Rightly is he

numbered among the angelic choirs, and the assemblies of all saints, who was the sharer in all holy acts and all virtues."

The death of St. Patrick occurred on the 17th of March, and on a Wednesday, according to a very ancient tradition. The year of his death is variously stated:—some assign it to A. D. 458; the general opinion ascribes it to 493. Such is the sentiment of Usher, Colgan, Ware, and the "Four Masters;" and yet it is almost impossible in this opinion to explain many facts and statements of the ancient writers. For instance, St. Benignus, and St. Jarlath are admitted by all to be the successors of St. Patrick in the See of Armagh; now Benignus died in 468, and Jarlath in 482,—and could not therefore have been successors to a man who died in 493. To escape from this difficulty, it has been supposed that Patrick resigned his see for more than thirty years before his death, and retired to the solitude of the monastery of Saul. Now this is directly contrary to the whole tenor of the ancient lives, which suppose him to have continued archbishop of Armagh until his death, and to his own Confessions written a short time before his death, which more than insinuates that he was still the chief bishop of Ireland. The date 493 is also opposed to the statement of Nennius, a writer of the

ninth century, who expressly declares that sixty years elapsed between the death of St. Patrick and that of St. Bridget. Now the latter died in 525,—the death of the former must, therefore, have occurred in 465. This is the date assigned by Lanigan, and seems, notwithstanding some difficulties, to be the most probable of all those assigned for the decease of the apostle. It coincides with the time assigned by the "Annals of Inisfallen," which mark 432 years after the *passion* of our Saviour, which happened in the thirty-third year of the vulgar era. It also coincides with the calculation of Nennius; and finally it allows room for the incumbency of St. Benignus and St. Jarlath, who would, in that hypothesis, have both survived our saint, without being obliged to have recourse to the untenable supposition of the resignation of his see by our apostle for thirty years before his death. It is also remarkable that the 17th of March, in 465, fell upon a Wednesday, the day assigned by tradition as the one of his departure from this world. For these reasons, then, I adopt this date as the most probable. St. Patrick was consequently in his seventy-eighth year when he died,—an age surely sufficiently advanced for so laborious a missionary. He had been nearly thirty-three years engaged on the mission in Ireland, and ten years archbishop of Armagh.

As soon as St. Patrick expired, the surrounding circle of the clergy commended his spirit unto God, and wrapped his body in a linen cloth; and from all parts priests flocked to Saul to celebrate his funeral obsequies. "And the multitude of the people and of the clergy gathered together, and mourned with tears the decease of Patrick, their patron, and performed in psalms and hymns the funeral rites." Each bishop or priest who arrived, wished to offer up the holy sacrifice of the mass for the repose of their apostle, so that the ceremonies must have lasted several days. During the night, also, the singing of psalms and hymns was uninterrupted. Around the body torches and lamps were kept ever burning, so that the darkness of the night seemed to be dispelled, and a perpetual day to shine. This simple fact was afterwards spoken of, at first with a poetical license, and finally through real belief, as if God had in reality performed this prodigy, and given to one day the length of many days, so that some of our ancient writers compare this day with that produced by Joshua, when the sun stood still over Gabaon,—"by the same power the continued shining of twelve days' light showed the merit of Patrick, triumphant over this world and the prince of darkness." "On the first night of his obsequies angels kept watch over his body, and

illumining the place and all therein with their radiance, delighting and charming with the modulation of their soft-flowing psalmody, poured they all around their spiritual sweetness. Then came the sleep of the Lord on all who had thither collected, and held them in their slumber even until morning. When the morning came the company of angels reascended into heaven, leaving behind them a sweet odor, which excelled all perfumes." A sad contention, however, soon arose between the inhabitants of the place where the saint died, and the inhabitants of Armagh, both laying claim to the privilege of possessing the body of the apostle:—the former, because the saint had preferred to be among them,—the latter as enjoying pre-eminence over all districts, because of the prerogatives of their see. "On the twelfth day a deadly and perilous contention arose between the two people of Ulidia and Armagh, about the sacred body. While they were on the point of coming to open violence, they heard a voice from heaven, which seemed as the voice of St. Patrick staying their violence." Another miracle is said to have been performed to arrest their violence. "Even to the strait, which is called *Collum Bovis* (Drumboe), blood was shed, and the mercy of God interposing, the sea was excited, and the waves rose with fury, as if to arrest the enraged nations." Mat-

ters were at last providentially settled, and the city of Down was chosen for the resting-place of the saint's remains.*

* It is well worth our while to consider the reasons for which Downpatrick has been admitted to be the burying-place of our saint. Besides the various authorities already quoted from Jocelyn, the Book of Armagh, and many others which might be mentioned, a greater authority is found in the fact that the claim was in early ages conceded by Armagh. Considering that that church was founded by St. Patrick, and that the primacy was attached to it, it is not likely that it would have permitted another church to enjoy the reputation of being his resting-place without contradiction; and that a manuscript in which is a tract pronounced to be "a mere fabrication to support the authority of the church of Armagh," should have invented a story for the purpose of conferring the highest honor upon a rival church. The *Book of Armagh* would scarcely introduce a fiction to shed lustre on *Down* or *Saul*. Nor is it likely that in after ages the church of Armagh would have acquiesced in a *mock translation* without remonstrance, or allowed the fact to pass for granted, if general belief had not given sentence in favor of Down. It is true St. Bernard says that St. Patrick reposes in Armagh, but these relics in Armagh may have been only a small portion of them.

The selection of Down as the depository of the remains of St. Bridget and St. Columba supports the argument for St. Patrick's interment there, inasmuch as Down possessed no title to them, either by historical association, rank, or immunity from Danish intrusion, and the only attraction which it can be conceived to have possessed was the custody of St. Patrick's remains. The earlier biographies of these saints, being written before the spoliation of Kildare or Iona by the Danes, represent them as buried in their respective churches.

This contest for the possession of so great a treasure need not surprise us. To men of a lively faith, such a possession would appear far more desirable

The relics of both were subsequently exhumed and placed in silver shrines. In 830 the remains of St. Columbkill were brought to Ireland, but soon after were returned to Iona. In 877 they were finally brought to Ireland and deposited in Down; but why there, instead of Derry or Durrow, cannot be easily accounted for, unless by the supposition that it was out of respect to the memory of Patrick. Kildare also was ravaged about the same time, and to this cause was due the transfer of St. Bridget's remains to Down. In 1186 the famous translation of the relics of the three patron saints took place at Down, in presence of Cardinal Vivian, who had come for the express purpose of the solemnity, and of John de Courcey, and other distinguished persons.—See "Eccles. Antiq. of Down, Connor, and Dromore," by Dr. Reeves, pp. 223–228, where the subject is discussed at length.

This translation took place at the close of the twelfth century, in the year 1186. The cause of the translation is given by Lanigan, after Usher and Colgan, in nearly the following terms. It being generally believed that the bodies of the three great patron saints were in Down, Malachy, its bishop, used to pray fervently to God that he would vouchsafe to point out to him the particular place in which they were buried. On a certain night, while fervently praying in the cathedral church of Down, he saw a light like a sunbeam traversing the church. On seeing this, he prayed more intensely that it might move to and stop at the spot where the bodies were interred. The light soon moved to the place. Immediately procuring the necessary implements, Malachy dug that irradiated spot and found the bones of the three bodies, which he deposited in distinct boxes or coffins, and placed again under the ground. Having communicated his

than all the stores of earthly wealth. Those who have read Church history know that similar contests took place on the Continent for the relics of distin-

discovery to John de Courcey, then lord of Down, they determined on sending messengers to Pope Urban III., for the purpose of procuring the translation of these relics to a more dignified part of the church. The pope, agreeing with their request, sent as his legate on this occasion, Vivian, cardinal priest of St. Stephen, in Monte Cœlio, who had been at Down about nine years before. The cardinal having arrived in Ireland proceeded to Downpatrick, and in his presence, and that of Thomas O'Connor, archbishop of Armagh, fifteen other bishops, and a numerous attendance of abbots and other clergy, the remains of the *three saints* were solemnly translated, and placed in one monument in the cathedral of Downpatrick, in the year 1186, on the 9th of June, the feast of St. Columbkill.

The monument continued to attract the respect and veneration of the faithful until 1538, when the lord-deputy, Leonard Grey, plundered and burned the town and cathedral of Downpatrick, and his soldiers broke to pieces the statues of the three national saints.

The memory of St. Patrick did not, however, perish with the statue. His name had for centuries been popular, not only in Ireland, but in the Isle of Man, and in Scotland. It has been observed that Patrick was a favorite Christian name with many of the Scottish nobility, as "the Grahams, dukes of Montrose; the Drummonds, earls of Perth; the Lindsays, earls of Crawford; the Lyons, thanes of Glamis; the Homes, earls of Marchmont; the Boyles, earls of Glasgow; the Maules, earls of Panmure; the Gordons, earls of Aberdeen; the Dunbars, earls of March; the Murrays, earls of Elebank; the Hays, earls of Kinnoul; the Creichtons, earls of Dumfries, the Oliphants, lords Oliphant." Among all

guished saints—such as in France for those of St. Martin, St. Martial, and others. The body was buried very deep, lest it might be carried away by

those great families, the name of our saint was frequently given to the chiefs of the clans. It is singular that this name was never used by the ancient Irish, although it has in modern times become very common. The children, formerly, were never called by the name itself of the Irish apostle, but, through humility, were called *servants* of the saint. Hence we find Maelpatrick or Gillapatrick (since changed into Fitzpatrick) very frequently used, but never Patrick. A silly prejudice has in these latter times been raised against this name, by foolish persons who have never learned the esteem in which it was held by all antiquity; and some Irishmen are to be found still more silly, who blush at bearing so honorable a name, forgetting that it was formerly a title of nobility, and that one of the most renowned generals of our day, a descendant of an ancient princely Irish race, is not ashamed to sign himself Patrick McMahon. Oh, would that our Irish people would learn to cherish and revere, as it deserves to be revered, the *name* as well as the *festival* of St. Patrick; that the love with which they cherish the religion which he taught, would inspire them with devotion for every thing concerning him, and that nothing low, nothing degrading, no ribaldry, no caricatures, should be ever connected by them with the memory, or the deeds, or the name of our glorious apostle! Let Irish parents, especially in America, attend to the following advice, given by one who knows and appreciates Irish interests: "Your boy is called 'a Paddy.' He wants to know what 'a Paddy' is. Tell him; tell all you know. Tell him of that great saint whose festival is our national holiday; of how, from a shepherd and a slave, he became the founder of a kingdom of souls; how mountains, and cathedrals, and cities have

stealth. It was in consequence of these precautions that, in process of time, some doubts were started as to the real burying-place; and some said that, like the place where Moses was interred, the sepulchre of Patrick could never be known. These doubts, however, were finally set aside, and when in process of time the remains of St. Bridget and St. Columbkill were translated to Downpatrick, the popular distich was composed:

Hi tres in Duno tumulo tumulentur,
Brigida, Patricius, et Columba Pius.

In Down three saints one grave do fill,
Bridget, Patrick, and Columbkill.

Or,

Three saints one shrine in Down's cathedral fill,
Patrick, and Bridget too, with Columbkill.

rejoiced in his name; how, not to mention earlier celebrities, Patrick Sarsfield and Patrick Henry, the Irish soldier and the Virginian orator, were proud to bear it!"—McGee, "Irish Settlers in America," p. 237.

CHAPTER XXIII.

THE EMINENT MEN CONTEMPORARY WITH ST. PATRICK.—SKETCH OF THE EARLY IRISH CHURCH.

To appreciate the merit and the genius of a distinguished man, it is not sufficient to consider him merely in his own actions, nor as an individual isolated from others; we must study also the influence which he exercised upon his contemporaries, and the results which his talents or his virtues produced upon society. No doubt a man's merit is intrinsic, and does not depend upon the good or bad fortune which may attend his undertakings; yet, it is certain that our ideas of his worth are extended if we see institutions founded by him, numerous classes in society benefited by his teachings, and society in general advancing through his means. We comprehend better the genius of Socrates when we study his influence upon all the schools of philosophy that appeared after him in Greece, or when we think of him as the master of such men as Plato and Xenophon. We admire the charity of St. Vincent of Paul all the more after contemplating some of the holy institutions which owed their origin to his zeal.

So is it with St. Patrick. We admire him as the intrepid preacher of the truth, as the indefatigable missionary, as the zealous apostle; but still we do not yet know him as he ought to be known, unless we consider him in his action upon young Irish minds, in the fruits produced by his teachings, in the permanence of the institutions and the solidity of the Church to which he so much contributed. No doubt God's grace was the chief support of all, but God generally blesses with durability only those projects which were executed in a manner worthy of him.

We will consider, therefore, Patrick in the influence which his example exercised upon the early Irish Church. In this chapter, we will study for a moment the contemporaries of the saint, their faith, and their religious sentiments, since the glory of the Master is the virtue of his disciple. This is all the more necessary, as some men of prejudiced minds or of active imaginations have not scrupled to advance that St. Patrick acknowledged no subjection to the sovereign pontiff, and that the Church founded by him was independent of all the Churches in the Christian world. It should not seem necessary, one would think, to bring forward a great many proofs of the falsehood of this assertion,—especially for any one who has perused the preceding pages, where

numberless instances may be found of the identity of the faith of St. Patrick with that of Rome: however, as the examination will enable us to understand more clearly the inner life of the early Irish Church, its working, its teaching, its doctrine, and its precepts, I trust that my readers will not hesitate to accompany me in the following little sketch, which I shall abridge as much as the nature of the subject will permit. They will thereby learn to love and to cherish the memory of St. Patrick, the more as they admire the number and the fervor of the disciples whom he directed, and the purity of the doctrine which he inculcated to them.

The number of distinguished men in the early Irish Church is prodigious, exceeding all that is known of any other national Church. It was not a few eminent saints or scholars that graced the first pages of our ecclesiastical annals, but "swarms," to use the expression of St. Bernard. We may form some idea of their number from a very old catalogue of Irish saints, published by Usher in "The Antiquities of British Churches." It is very much esteemed for its antiquity, as it is considered to have been composed about the end of the seventh century. It thus begins:

"The first order of Catholic saints was in the time of Patrick. They were all holy bishops, famous

and learned, and full of the Holy Ghost. They were 350 in number. They had one head, Christ, and one leader, Patrick: they had one mass, one celebration (*i. e.*, a uniform liturgy), one tonsure, and one Easter, or paschal cycle. Whosoever was excommunicated by one, was excommunicated by all. They did not reject the attendance and society of women; because, *being founded upon the rock of Christ*, they did not fear the wind of temptation. (This means that, being engaged in the active duties of the ministry, they did not scruple to be attended occasionally by females; nor did they refuse to sit in the company of women, as our Blessed Saviour himself had done. This passage supposes the celibacy of the clergy, as it is added, 'that they feared not temptation, because they *were founded upon the rock Christ.*')

"This order of saints continued from St. Patrick's arrival in 432, down to 552, to the end of Tuathal's reign. They were all either Romans, Franks, Britons, or Scots (*i. e.*, Irish).

"The second order was of Catholic priests, for in this class there were few bishops, and over three hundred priests. They had one head, our Lord; they celebrated different masses and different rules (*i. e.*, they followed different liturgies and monastic regulations); they had one Easter and one tonsure.

They refused the attendance of women, and separated them from their monasteries. This order lasted through four reigns; that is, until the close of that of Aidus, son of Ainmerch, namely, until 599. They received a mass from the Britons, David, Gil das, and Cadoc. To this order belonged, besides many others, the two Finians, two Brendans, Jarlath of Tuam, Comgall, Kevin, Kieran, Columba, Canise, Colman, Nessan, Laisrean, &c.

"The third order of saints was thus composed: They were holy priests, and few bishops, to the number of one hundred; who dwelt in desert places, and lived upon roots and water, and the alms of the faithful. They possessed nothing of their own, had different rules and masses, a different tonsure, and a different paschal solemnity. (This was in consequence of the different cycles which they used for the computation of Easter.) These also lived through four reigns, down to Dermot the Second, who died in 665, the year of the great pestilence.

"The first order was *most holy;* the second, *very holy;* the third, *holy.* The first shines brightly, like the sun; the second gives a lesser light, like the moon; the third glimmers as the stars. These were the three orders beheld by Patrick in his vision: firstly, all Ireland was in flames; 2dly, only

the mountains were burning; 3dly, only lamps or candles were shining in the valleys."*

But what was done by this triple order of the children of St. Patrick? Let us begin with the schools which they founded under the immediate direction of St. Patrick. Some of these schools, favored by local circumstances, and by the talents of those who conducted them, became, even from the beginning, very famous. Before the end of the fifth century we find as many as eight distinguished above the others. These were, the school of Emly, near Cashel, governed by St. Ailbe; that of Armagh, by Benignus, the favorite disciple and successor of the saint in the archiepiscopal see; that of Ardagh, by Mel; of Louth, by Moctheus; of Antrim, by Mochay; of Dercan, by Olcan; of Beg-Erin, by Ibar; and of Mungret, near Limerick, by Nessan. In this last monastery the monks became so numerous that a perpetual office was established; night and day the praises of God were heard throughout its precincts, while another portion of the community was engaged in manual labor. Besides these teachers, Ireland could count many other distinguished men, even in the fifth century, such as Fiach, author of a metrical life; Secundinus, author

* See Dr. Lanigan, "Ecclesiastical History," vol ii.; and Usher, "Antiquities," ch. 17.

of a hymn already mentioned, in honor of St Patrick; and Sedulius, who became famous for his poetry.

But in the sixth century the names are multiplied to such a degree that even a selection among them becomes embarrassing. Then did the Irish Church put forth all her strength, and "exult like a giant about to run his course." The kings were now Christian; the Druids had almost ceased to trouble her; there was nothing now to oppose her progress. The most famous of the saints have been mentioned in the second order. The greatest schools were those of Clonard, under St. Finnian; of Clonfert, under St. Brendan; of Clonmacnois, under St. Kieran; and of Bangor, under St. Comgall. The school of Clonard became so renowned, that students, not only from the British isles, but from France and Germany, resorted thither; so that at one time it is said that they numbered about three thousand.

"Besides those who resorted as students, it seems that several pious laymen retired to this secluded spot, to spend the remainder of their days in contemplation and repose. From this sanctuary and abode of wisdom, undoubtedly, sprang much of the learning both of Britain and the Continent. The far-famed Iona, from whence arose

'That fire which lit creation in her youth,
That turned the wandering savage into man,
And showed him the omnipotence of truth,'

derived its religion and its architecture from Clonard."*

The school of Clonfert, in Galway, was governed by St. Brendan. Here was taught, not only theology, but also philosophy, and the general sciences as well as they were then known. Clonmacnois received its name from the number of young noblemen who sought refuge within its walls. Its ancient greatness is still demonstrated by the magnificent and venerable ruins of its cathedral and seven churches.

The school of Bangor became in a short time the most remarkable in Ireland. The great St. Columbanus was a pupil of this school. St. Bernard, in the twelfth century, pays the following tribute to the renown of Bangor: "Under its first founder, St. Comgall, Bangor became most illustrious. It was the parent of many thousand monks, and com-

* Boyne and Blackwater, p. 61. Clonard is by some derived from *Cluain Aird*, "the retreat of the heights," but by others from *Cluain Ierard*, a proper name. Cluain means a *lawn*, or fertile plain, and was generally affixed to those places founded in the midst of uncultivated spots. *Clonfert* means the "lawn of the graves;" *Clonmacnois*, "the retreat of the sons of the nobles."

manded many monasteries. It was a holy place indeed, and fruitful in saints, whom it brought forth to God with such extraordinary fecundity, that Lunanus (Molua), one of the children of that saintly institute, is said to have founded and governed one hundred monasteries. The affiliations from the parent stock were so numerous that they filled Ireland and Scotland. Nor did these holy men confine themselves to Ireland and Scotland, but in *swarms* they spread like an inundation over foreign countries also."

Besides these establishments, there were many others which enjoyed a high character for the excellence of their studies: such as the school of Glendalough, founded by St. Kevin; that of Iniscathay, now Iniscattery (a small island in the mouth of the Shannon, where many beautiful ruins still attract the notice of the traveller), by St. Senan; that of Tirdaglass, in Tipperary, under St. Columba; the schools of Kells and Durrow, under St. Columbkill; the school of Aghaboe, Queen's county; of Moville, county of Down; of All Saints, in Lough Ree, county of Longford; and many others.

In this general uprising of the Irish mind and soul the gentler sex had also its destined mission. Christianity never works by halves. Wherever it succeeds, woman becomes ennobled; she is raised

to an equality with man; and is charged with duties as high, as holy, and as civilizing as those with which he is intrusted. The effects of the primal curse are never, even partially, raised from her head until the gentle light of the gospel beams upon her. Ireland was no exception to this universal result of the Christian religion, and in its annals we find equally recorded the religious ardor of both sexes. Scarcely had our apostle been called to his crown, when our eyes are struck with the noble figure of St. Bridget, whose labors are incessant, and whose glory is only inferior to that of St. Patrick himself. In truth, they may both be taken as the living symbols of the Irish Church:—The apostle, the type of action, of unwearied energy, of undaunted courage: the nun, the symbol and realization of gentleness, of contemplation, of self-consuming sacrifice;—Patrick, the image of *faith:* Bridget, the personification of *charity*. Their names have come down to us perpetually linked together; equally cherished by the Irish people—equally renowned in other lands. So great, in fact, was the esteem which in early times the Irish Church bore to St. Bridget, that in the hymns composed in her honor, the usual epithet by which she is distinguished is, "The Mary of Erin." After her comes St. Ita, or Mida, who founded the monastery of Slieve Luachra, in

Kerry, and is sometimes styled "The Bridget of Munster."

How beautiful must Ireland have been, when, in these holy times, the matinal song of the convent, or the sweet tolling of the vesper-bell was carried on the breeze to the ears of the busy world without, speaking to them of unseen joys and a distant home! How often, in those times of tumult and of conflict, must not the sight of the peaceful abodes of the monks have brought gentler feelings into rough and fierce hearts, and suggested to them the possibility of performing nobler deeds than those of war! Yet this was Patrick's work; and while admiring the beauties of the edifice, let us not forget the merit of the architect. This happy state of Ireland is well depicted in a poem written by Gerald Griffin, and although it be somewhat long, I give it here for the benefit of my younger readers. It is entitled

THE ISLE OF SAINTS.

Far, far amid those lonely seas,
 Where evening leaves her latest smile,
Where solemn ocean's earliest breeze
 Breathes, peaceful, o'er our holy Isle;

Remote from that distracted world
 Where sin has reared his gloomy throne,
With passion's ensign sweetly furled,
 We live and breathe for heaven alone.

For heaven we hope, for heaven we pray,
For heaven we look and long to die,
For heaven—for heaven, by night, by day,
Untiring watch, untiring sigh.

Here, fanned by heavenly tempered winds,
Our island lifts her tranquil breast;
Oh, come to her, ye wounded minds!
Oh, come to share our holy rest!

For not to hoard the golden spoil
Of earthly mines we bow the knee,—
Our labor is the saintly toil,
Whose hire is in eternity.

The mountain wild—the islet fair,—
The corrig bleak and lonely vale—
The bawn that feels the summer air,
The peak that splits the wintry gale—

From northern Uladh's columned shore,
To distant Clare's embosomed nest,
From high Benhedir's summit hoar,
To Ara in the lonely west,—

Through all, the same resounding choir
Harmonious pours its descant strong,
All feel the same adoring fire,
All raise the same celestial song.

When sinks the sun beyond the west,
Our vesper hymn salutes him there,
And when he wakes the world from rest,
We meet his morning light with prayer.

The hermit by his holy well,
The monk within his cloister gray,
The virgin in her silent cell,
The pilgrim on his votive way,—

To all, the same returning light,
The same returning fervor brings;
And thoughtful in the dawning bright,
The spirit spreads her heavenward wings.

From hill to hill, from plain to plain,
Wherever falls his fostering ray,
Still swells the same aspiring strain,
From angel souls in shape of clay.

The echoes of the tranquil lake,
The clifted ocean's caverned maze,
The same untiring music make,
The same eternal sound of praise.

Oh, come, and see our Isle of Saints,
Ye weary of the ways of strife,
Where oft the breath of discord taints
The banquet sweets of joyous life!

Ye weary of the lingering woes
That crowd on Passion's footsteps pale,
Oh, come and taste the sweet repose
That breathes in distant Inisfail!

Not ours the zeal for pomp—for power—
The boastful threat—the bearing vain—
The mailèd host—the haughty tower—
The pomp of war's encumbered plain.

Our strifes are in the holy walk
Of love serene, and all sincere;
Our converse is the soothing talk—
Of souls that feel like strangers here.

Our armies are the peaceful bands
Of saints and sages mustering nigh;
Our towers are raised by pious hands,
To point the wanderer's thoughts on high.

The fleeting joys of selfish earth
We learn to shun with holy scorn;
They cannot quench the inward dearth
With man's immortal spirit born.

Yet while my heart within me burns
To hear that still-resounding choir,
To days unborn it fondly turns:—
When dies that heaven-descended fire?

How long shalt thou be thus divine,
Fair isle of piety and song?
How long shall peace and love be thine,
O land of grace!—how long? how long?

Such are the sentiments expressed by a fervent and enthusiastic Catholic with regard to these ancient monastic establishments, by which Ireland became so renowned in the sixth and following centuries. Yet we must not think that they are exaggerated; for a Protestant writer has described them in colors almost as glowing

"I envy them, those monks of old,
Their books they read, their beads they told,
To human softness dead and cold,
And all life's vanity.

They dwelt like shadows on the earth,
Free from the penalties of birth,
Nor let one feeling venture forth
But charity.

I envy them; their cloistered hearts
Knew not the bitter pang that parts
Beings that all affection's hearts
Had linked in unity.

The tomb to them was not a place
To drown the best loved of their race,
And blot out each sweet memory's trace
In all obscurity.

To them it was the calmest bed
That rests the aching human head;
They looked with envy on the dead,
And not with agony.

I envy them, those monks of old,
And when their statues I behold,
Carved in the marble, calm and cold,
How true an effigy!

I wish my heart as calm and still
To beams that fleet, and blasts that chill,
And pangs that pay joy's spendthrift ill
With bitter usury."*

* G. P. R. James.—Lines written at Killarney.

I do not allude to the other monastic establishments in Ireland. Nor do I speak of the labors of the children of St. Patrick upon the Continent, such as those of St. Columbanus, St. Gall, St. Killian, St. Fursey, St. Fiacre, an innumerable multitude of Irish missionaries who left their footprints in every land,—from Italy to Norway, from France to Germany. This would indeed be a glorious theme, but all unsuited to our limits.

The following summary of their numbers and their institutions will perhaps astonish my readers; it is from the pen of the celebrated Stephen White, a Jesuit, and much esteemed by the Protestant Archbishop Usher for his varied learning: "Among the names of saints whom Ireland formerly sent forth, there were, as I have learned from the trustworthy writings of the ancients, 150 now honored as patrons of places in Germany, of whom 36 were martyrs; 45 Irish patrons in the Gauls, of whom 6 were martyrs; at least 30 in Belgium; 44 in England; 13 in Italy; and in Iceland and Norway, 8 martyrs, besides many others." It has been calculated that the ancient Irish monks had 13 monastic foundations in Scotland, 12 in England, 7 in France, 12 in Armoric Gaul, 7 in Lotharingia or Lorraine, 11 in Burgundy, 9 in Belgium, 10 in Alsace, 16 in Bavaria, 6 in Italy, and 15 in Rhetia, Helvetia, and

Suevia, besides many in Thuringia, and on the left margin of the Rhine, between Gueldres and Alsatia.*

In perusing this list, it will be well once more to remember, that those saints, in erecting these monasteries, followed the impulse given by Patrick; and that from his example they derived, in a great measure, that devouring zeal which so pre-eminently distinguished them. "The glory of a father is in his children."

* See "Apologia," by White,' p. 24; and "History of Ireland,' by Haverty, p. 108.

CHAPTER XXIV.

THE FAITH OF THE EARLY IRISH CHURCH.—HER DOCTRINE.—HER SACRAMENTS.

But is it true that men so eminent as those whom I have just mentioned, whom we revere as the fathers of our early Irish Church, to whom we look back with affection as the purest glories of our isle, whose names have even been associated in our memory with all that we most dearly cling to in our faith,—is it true that these men in reality professed a creed different from that which we Catholics believe,—that they nourished their souls from other sources than those from which we draw life,—and that they had another head than that to which we render obedience? This is truly a momentous question,—and yet never was there question more easily solved. No!—they were children, as we are, of the one Holy, Catholic, and Apostolic Church, professing the same faith, believing in the same sacraments, and governed by the same Supreme Head, the Sovereign Pontiff of the Roman Church. No doubt there were points of difference in local customs, in matters of discipline, in the prayers of

the liturgy, just as even now in many countries there exists in all these points a variety by no means opposed to unity. There are still, in many parts of France, in Spain, in Italy itself, very considerable differences in the liturgies, the ceremonies, the breviary, and many other things; yet who would say that they have a different faith or different worship? Such was the case with our early Church in Ireland. There was a variety in the discipline—there was perfect unity in faith. The ceremonies accompanying the sacrifice or the sacraments may have sometimes been changed: there was no change either in the sacrifice itself, or in the substance of the sacraments. This may have already appeared from the preceding pages: it will be still more evident from the following observations.

There is one general remark that of itself would seem sufficient to refute all objections,—it is the perfect harmony which everywhere appears visible between Irish ecclesiastics and the Catholics of other countries. Firstly, these Catholics made no scruple in coming to Ireland to be instructed both in religion and in science. We find our schools crowded with foreigners as well as natives. From Germany, from Gaul, from Italy, from Britain, they flocked in crowds to Lismore, to Mungret, to Beg-Erin, to Clonfert, to Bangor. No attempt is made by the

clergy of foreign countries to prevent this influx into a country which is supposed to have possessed a different religion. No warning voice is raised against the seductions of the professors: popes, and bishops, and priests allow their flocks to seek for instruction in a land whose Church is cut off from all those in Christendom. Is this likely? at a time, too, when ecclesiastics themselves retired to Ireland to perfect themselves in the knowledge suited to their profession,—and all felt themselves at home in Ireland. When Romans, and Britons, and Gauls were our earliest missionaries, is it likely that the faith which they taught in Ireland was different from that which they learned on their own shores? But this is not all. The Irish were not contented with receiving strangers and giving them instruction in Erin—they desire to go abroad as teachers and missionaries to other nations. They are found in every country—in Gaul, in Switzerland, in Belgium, in Italy. They come into collision with native priests and bishops;—they teach under the very eyes of the popes themselves;—do we ever find them molested on account of their faith?—do we ever see them treated as heretics or as teachers of a doctrine different from that which then flourished in those countries? Can we imagine that these Irish missionaries, who are said to have been inde-

pendent of all authority, even that of the sovereign pontiff, would be cherished and esteemed by Catholic bishops in communion with the see of Rome, and even by Rome itself? Many strange things are said of the Roman Church by her enemies, but never any thing so strange as this:—That men who were considered heretics or schismatics would be welcomed as holy men, and esteemed as zealous missionaries, in those very countries where the papal power was most warmly admitted, and in times when a difference in any article of faith, or a falling off from true obedience to the head of the Church, was looked upon as a most grievous sin;—that the highest honors should be conferred upon them—the highest chairs in the rising universities should be offered to them, by popes and the friends of popes,—is indeed a flight of imagination which would have made even the renowned knight Don Quixote stare in amazement. For three centuries Ireland was the school of Western Europe—the storehouse of science and of wisdom—the mother of saints and scholars; and during all that time Europe never dreamed—Rome never dreamed, that this nation, so powerful and so energetic, was in reality a heterodox people—a schismatical body! Let us take one example—a remarkable one: it is that of the great St. Columbanus. While he was

living in France, he continued to follow the Irish mode of celebrating Easter, according to a different computation from that then used by the French Catholics. The bishops found fault with him, and reprimanded him. He replied that his fathers for two hundred years had followed that method: they proved that the system was erroneous. Columbanus, through respect for the memory of St. Patrick and his disciples, would not yield. What then did he do? He appealed to Rome, and in a touching, but manly letter, pleaded his cause with a noble energy. It was then that he bore that beautiful testimony to the purity of the Irish Church, and the identity of her faith with that of Rome, which of itself would suffice to overthrow all the elaborate theories fashioned in modern times, by bigotry or ignorance, concerning the early Irish Church.

"We Irish are the disciples of SS. Peter and Paul, and of all the divinely inspired canonical writers adhering constantly to the faith and apostolic doctrine; among us neither Jew, heretic, or schismatic can be found, but the Catholic faith entire and unshaken, precisely as we have received it from you, who are the successors of the holy Apostles; for, as I have already said, we are attached to the chair of St. Peter; and although

Rome is great and renowned, yet with us it is great and distinguished only on account of the apostolic chair. Through the two Apostles of Christ you are almost celestial, and Rome is the head of the Churches of the world." Strange language this for a member of an independent Irish Church! Why would St. Columbanus appeal to Rome, and use such magnificent terms to exalt her prerogatives, if he and his nation did not belong to her Church?

But now let us descend to details, and consider the faith of the Irish Church in its principal points. The proof will be still more clear, and our knowledge more distinct. Did the Irish Church profess the same dogmas, receive the same sacraments, offer the same sacrifice, and obey the same head, as we do? for all our religion consists in these four points. She undoubtedly did. We shall give proofs drawn from the lives of our eminent saints, and from our early liturgies, as far as yet discovered. It is not necessary to say that St. Patrick preached all the articles of the Christian faith, such as he had learned it from St. Germanus, St. Martin, and St. Celestine. Leaving this aside, we can begin with the sacraments. The Irish Church admitted seven. My readers will not demand, I think, many reasons to convince them that the sacrament of baptism was

admitted. Throughout the career of our apostle we have seen it frequently administered to individuals; sometimes to large multitudes, perhaps by aspersion, as is likely to have been done by the Apostles themselves when the converts were very numerous,—as after the first sermon of St. Peter. This sacrament could only be given with water. This is proved from many sources, but a simple fact related of St. Columbkill will suffice. One day the saint, while on a journey through the country of the Picts, was requested to baptize a child. Unfortunately there was no water in the place. The saint, grieved by the thought that the child should die without the grace of baptism, has recourse to prayer and obtains a supply of water from a neighboring rock. Whether this fact be true or false, it is, at least, certain that St. Adamnan, who relates it, and who was a distinguished member of the Irish Church, considered water as the essential matter of baptism. So great was the solicitude of our early bishops that this sacrament should be well administered, that no clergyman was allowed to confer it unless he had been approved by the ordinary.

Baptism, in these early times, was immediately followed by *confirmation;* and we have already observed in the epistle of St. Patrick to Coroticus, a direct proof of its admission by the Irish Church;

when he complains that the neophytes were hurried into captivity, while they were still clothed in their white garments, and the *sacred unction of chrism* was still shining on their foreheads.

The doctrine of the real presence of our Redeemer in the Blessed Eucharist, was constantly held. In the touching story of the conversion of the two young princesses, which we have related, mention is expressly made of this great sacrament. "Give us," said they, "the sacrifice of the body and blood of Christ, that we may be freed from the corruption of the flesh, and see our spouse who is in heaven." Patrick, yielding to their request, celebrated mass and administered to them holy communion. When Patrick himself was on his death-bed, a bishop, by name Tassach, gave him the *sacrifice.* In the life of St. Columbkill by Adamnan, mention is frequently made of mass and communion. In "*the sacred mysteries,*" or "*mysteries of the sacred oblation,*" wine, and water, which was drawn by the deacon, and set down in a small pitcher, and bread, were provided; the priest standing before the altar proceeded to consecrate (to *consecrate the sacred mysteries of the Eucharist,*—to *consecrate the sacred oblation*). When several priests were present, one was selected for the office. When a bishop officiated at the altar he alone broke the bread, but the priests

present approached the altar and partook of the Eucharist.*

In the life of St. Ita, it is related that the holy virgin having gone once as far as Clonmacnois, she received *the body and blood of Christ* from the hand of a priest, without its being known who she was. On its being afterward discovered that she had been there, the priest who had *immolated the host* which she received, set out to receive her blessing. St. Ita then asked the same priest to sing mass in her presence, and when he had done so, she ordered the *vestments* in which he had just *immolated*, to be given to him. In a life of St. Kieran of Saigir, it is stated that, on every Christmas night, after his community had *received the sacrifice from his hands*, he used to go to a neighboring nunnery to *offer the body of Christ there.* In the life of St. Bridget, the author, describing the church of Kildare, says that by one door the bishop entered with his clergy to *immolate the sacred sacrifice of the Lord;* and that by another, the abbess and her nuns entered, *that they might enjoy the banquet of the body and blood of Jesus Christ.* We find also in many lives of our saints, an exact account of the holy viaticum receiv-

* See "Life of St. Columbkill," by Adamnan, printed for the Irish Archæological Society, where the editor, although a Protestant, candidly admits these points; pp. 346, 347.

ed at the hour of death, and it is always styled *the sacred body and blood of the Lord.* In the rule of St. Columbanus it is laid down that "confession is diligently required before mass, lest a person should receive unworthily; for the altar is the tribunal of Christ, and *his body, which is there with his blood* marks out those who approach in an unworthy state." Sedulius, the poet, describes in the "Carmen Paschale," the real presence in a very clear manner; and in a prose work he says: "All we, who under our chief Christ are born again in the fountain of water, taking do eat and drink his body and blood." In the life of St. Gallus, disciple of St. Columbanus, it is related that the saint, having received from the father of Fredeburga, the intended queen of Sigebert, king of Austrasia, some valuable presents, among which was a beautiful silver cup, ordered Magnoald, one of his disciples, to distribute these gifts among the poor. Magnoald wished to preserve the cup for the use of the altar. Gallus, however, ordered the cup to be given away, saying "that he remembered the words of St. Peter,—'Silver and gold I have none;' and that his master, Columbanus, was wont to *offer the sacrifice* of salvation in brazen vessels, because our Saviour is said to have been affixed to the cross with nails of brass."

Finally, in a very ancient work we find an old Latin hymn which was sung in the Irish churches during mass "while the communicants are receiving the body of Christ," such are the words of the author The original is given in the Appendix;—a few strophes may be translated here. "Come, ye Christians (or saints, their early title), *take the body of Christ*, and drink the *holy blood* by which we have been redeemed. By this sacrament of *the body and blood*, we are all rescued from the jaws of hell. The Lord immolated for all, is himself the priest and victim. Let all approach, with a pure mind and heart; let all take the eternal victim of salvation. The Lord gives heavenly bread to those who are hungry; and from a living fountain gives drink to the thirsty."

These facts are sufficient to establish the belief in the real presence and the holy sacrifice of the mass. The *confession* is equally clear. We have just seen that St. Columbanus expressly mentions it as necessary before communion. In the canons of St. Patrick's synod, it is stated that penances shall be performed for certain crimes, and that afterwards the penitent may be absolved by the priest. Cummian, one of the most learned men of the primitive Church in Ireland, wrote a special treatise on confession, in which he mentions distinctly the confession of secret

sins, which are committed in thought only, and the penances to be prescribed for them.

We have seen an example of a public penance imposed upon the robber Maccaldus, converted by St. Patrick. In truth the mortifications and penances of our early saints would appear to us as almost impossible to be accomplished. Whoever studies the penitential canons of the Irish Church, and the practices of the hermits and monks, will find abundant proofs of the existence of the sacrament of penance. There was a special term, peculiar to the Irish language, used to designate the confessor, it was *Anmchara*, which means the *soul's friend.* It is related of a holy man named Donnan, that he went to Columbkill "to make him his *soul's friend.*" Upon which Columbkill (through humility) said to him, "I shall not be soul's friend to a company of martyrs,—for thou and thy people shall be martyred."

Holy orders could be conferred by a bishop only. Generally three bishops were required. When Finan consecrated Cedd, he called two other bishops to his assistance. Sometimes, however, through abuse, one bishop conferred holy orders, as Lanfranc complained in 1074. Matrimony was also recognized as a sacrament, and as indissoluble. Several of the canons formerly cited declare that no man can

marry another woman, on account of the sin of adultery committed by his wife; and the woman who should be guilty of this crime is declared excommunicated, and must not be admitted either to mass or communion. In the troubles occasioned by the invasion of the Danes, some irregularities crept into the manner of celebrating the sacrament, and hence some foreign writers were led to suppose that the Irish did not acknowledge it as a true sacrament; but this was not the case, as might be easily proved.

Finally, *extreme unction* was applied to the dying, and was looked upon as extremely useful. A single anecdote from the life of St. Malachy will prove this. The saint was summoned to the wife of a certain rich man who dwelt near Bangor, in order to prepare her for her great journey to the next world. When he arrived at her house, the sickness had somewhat diminished, so that her friends besought the saint to defer until the following morning the administration of the sacrament. Malachy yielded, but with reluctance to their request. He soon, however, had reason to repent of this condescension,—for in a short time after his departure from the house, he was overtaken by the attendants who announced that their mistress had departed. Overwhelmed with sorrow, he returned

to the apartment of the deceased, and raising his hands to heaven, he exclaimed, "It is I who have sinned by this delay, and not this poor creature." Then standing by the bedside, he poured out his prayers to God with many sighs and tears: thus did he spend the greater part of the night. About break of day the lady opened her eyes and raised herself in the bed. Filled with joy and gratitude Malachy administered to her the sacrament of extreme unction. The lady, after receiving with devotion the holy rites of religion, soon departed in peace.

The celebrated Alcuin sent a present of a large quantity of oil to the superior of Clonmacnois, in order to be distributed among the Irish bishops;—most probably for the administration of these sacraments.

The invocation of saints, and the existence of purgatory,—articles essentially allied,—were both admitted by the Irish Church. In the ninth century, Dungal, an Irish monk, wrote a very learned treatise in defence of the invocation of saints. In many other tracts frequent prayers are offered up to celebrated saints to obtain the benefit of their intercession. The last strophe of the hymn by St. Secundinus, invokes the aid of St. Patrick. There is also extant a very ancient litany in which the saints

buried in Ireland are called upon by name. This litany was published in the "Dublin Penny Journal." The doctrine of purgatory was so firmly believed in Ireland, that an ancient foreign writer states that if any one doubt of its existence, he need only come to Ireland, where he will find abundant proofs to overcome his skepticism. He alludes particularly to a place in Lough Derg then and still known by the name of St. Patrick's purgatory. In the life of St. Ita we read the following: "An uncle of hers having died, she sent for his eight sons, and, upon their waiting on her, said to them, 'Your father, who was my uncle, is, alas! now suffering in the lower regions for his transgressions; and the manner in which he is tormented has been revealed to me. Let us do something for the good of his soul that he may be delivered. I therefore desire that each of you give, every day during this whole year, food and lamps to the poor for the benefit of his soul, and then at the end of the year return to me.'

"They being wealthy, acted according to her injunctions. On their return, she said, 'Your father is half raised out of his situation through your alms and my prayers; now go and repeat your donations during this year, and come to me again.' They did so, and then she told them that their father was quite out of the lower world, but that he was still without

clothing (*i. e.*, was not yet fit to enjoy the beatific vision and the clothing of heavenly glory), because in his lifetime he had not given clothes to any one in the name of Christ. 'Now,' said she, 'let your alms for this year consist of clothes, that he may be clothed.' Having obeyed her orders they returned at the end of the year, and were informed by her that, through the great mercy of God, their alms and her prayers had been attended to, and that their father was then in the enjoyment of eternal rest."

The sign of the cross was looked upon as "a salutary sign," hence we find in the life of St. Columbkill, that it was customary, before milking, to cross the pail; and before tools were used, to sign them, also, with the cross. This sign was always employed in exorcisms, and in all sacred ceremonies. The beautiful Irish crosses which still exist, are perpetual monuments of this belief.

But it would be tedious to dwell any longer upon these points. The obedience to the sovereign pontiff has already been described in the letter of St. Columbanus, and in an early canon of the Synod of St. Patrick, which decreed "that all difficult questions which might arise in the island should be referred to the Apostolic See."

I have given but a small number of proofs, but I hope they will appear sufficient, especially if the pre-

vious general fact be well remembered, namely, that Ireland, by her missionaries, was in constant communication with other Churches in Christendom, and that consequently any real discrepancy in faith would soon be detected and published. Add, to all this, the argument drawn from prescription. Ireland in the twelfth century was in union with the See of Rome, as all admit, and as the labors of St. Malachy clearly prove. Now that union must have always existed, or we would find traces of the time and the manner in which it first began. In the time of Columbanus it existed; and he studied under the disciples of those men who had seen St. Patrick. During that interval of primitive fervor no change could be introduced. Such was then the Irish Church, such as St. Patrick founded it. Such was her faith, her sacraments, her sacrifice; these were, therefore, his also, and thus we come to know him all the better, and to love him all the more, for studying these few memorials of the Irish Church. Here we close our sketch of the saint,—a feeble one indeed,—but yet a loving one. If the portrait be not perfectly faithful, the fault lies with the hand and head of the painter—his heart would have desired a better one. One more consideration remains to be developed,—what are the duties incumbent upon the children of St. Patrick?

CHAPTER XXV.

CONCLUSION.

THE faith of St. Patrick is still, and has ever been, the religion of the Irish people. This is the leading fact of all our history; by it we explain the glorious as well as the sorrowful pages of our annals. All that the past teaches us concerns either the wonderful effects produced by that faith,—or the terrible struggles, the fearful sufferings endured in its defence. The present equally points out the same lesson of indomitable efforts to support it, despite bribery and corruption and heartless oppression. Let us take a passing glance both at the past and the present, for thus shall we more surely learn our duties for the future. We will not, however, go back to the time when Ireland, as has been already said, became under the influence of her faith, the teacher and the guide of Western Europe,—when the lamp of science enkindled upon her soil by St. Patrick, shone out to illumine the Christian world,—let us come to a darker period. It had been said that the Irish Church could number no martyrs; the time came when she was to be a nation of martyrs.

Terrible, indeed, is the history of Ireland's sufferings for the faith implanted by Patrick. Never was tyranny so displayed in all its hideous colors—never did human malice more actively exercise its influence for the destruction of every thing good and noble;—and never, also, did generosity, self-devotedness, and self-sacrifice appear in brighter light. All the instruments of persecution were employed—the rack and the gibbet, the triangle and the halter, were all used successively, but without avail. Poverty with all its bitterness, exile with all its sorrows, nay, even death with all his terrors, were faced with cheerfulness;—but the old religion could not be abandoned. It was too closely connected with the heart of the nation;—it was too deeply interwoven with the deepest affections of the people, to be given up at the nod of the tyrant. Their churches, it is true, were destroyed, but they could adore God in the open air, with the blue vault of heaven as their canopy, the green hills as their meeting-place, and all nature silently reverencing the glorious victim offered up at the mass; and, when they were driven from the woods and the hill-sides, they betook themselves to the silent recesses of rocky caverns, where, like the primitive Christians in the catacombs, they worshipped their God in sincerity and truth. The priests were pro-

scribed, their heads were priced as those of wild beasts;—five pounds formed the reward of the wretch who betrayed the gray hairs of his pastor. Then the *priest-hunter* became a useful member of the State, and the *informer* became the friend of Ireland's rulers. Then *treachery* was openly encouraged as the most essential of all good qualities, —and *knavery* was declared an article saleable in the market. Then was the wife stimulated to betray her husband, and the child was taught to disown his parent. No tongue nor pen could describe the horrors of these penal laws,—even the most harrowing details would fall far short of the reality. Numberless are the examples of the constancy and the heroism with which our countrymen clung to their religion, despite the cruelties of this Draconian code;—in the prison, under lengthened sufferings and privations;—on the scaffold, amid tortures at the bare mention of which a cold shuddering creeps over us;—in foreign countries, far from home and the scenes of childhood. It is truly, a rare phenomenon,—one perhaps unequalled in the annals of Christian heroism,—to see an *entire people* thus voluntarily preferring stripes and scourges, imprisonment, torture, and death, to the ease and enjoyment which they might purchase by apostasy from the religion of their fathers; and not merely

for one or two generations, but for centuries this struggle between self-devotedness and oppression, between fidelity and tyranny, was waged unremittingly. Mothers taught their little ones how to die for the faith; and fathers blessed their sons on their way to the scaffold.

Those writers who see not the mightiness of God's action, who forget those helps which come to us from another world, and to whom grace is a thing of whose existence they seem not to have the smallest notion, have been much puzzled to solve this enigma. Some have ascribed this resistance on the part of the Irish to their hatred of the English. It is true that the Irish had no great reason to love them; they knew their tyrants too well to imagine that much good could come from that quarter; they had seen them too long in their true nature of wolves, to suppose that on a sudden they had been transformed into lambs. And then, for the life of them, they could not bring themselves to believe that the Almighty had chosen as his well-beloved apostles, and as the reformers of his holy Church, such persons as Henry VIII., Cranmer, Somerset, and Elizabeth. They had only to look at the instruments by which the Reformation in England was accomplished, to be able to judge that the fruits which grew upon such a tree could scarcely

be worth the gathering; and that the *Church by law established* was not exactly the same with the one *by Christ established.* But notwithstanding the little love which the Irish people must have felt towards a tyrannical government, it would be absurd to suppose that their conduct could have been influenced solely by such a motive. Any one who has read history, well knows that in the records of the human race there is not a single example to be met with of a whole nation, for many generations, persevering with an unbroken constancy, amid torments and outrages of the direst kind, in the profession of opinions to which it did not attach much importance, solely through hatred of the oppressor. Hatred is not the only passion that can govern men's hearts: there are others equally strong, equally exacting; and if we were to leave God's grace out of the question, we should naturally say that the hatred which the Irish might have felt towards their English rulers, would soon have yielded to their love of life,—to their desire of self-preservation,—to their attachment to their families and their homes,—to their anxiety to enrich themselves and to raise themselves in the world,—for all these feelings were united in urging them to accept the religious changes. Ambition, love of riches and honors, love of country, love of parents or children, and

above all, love of life, would soon have impelled them to kneel before the new altars, and to re nounce those before which their fathers had prayed.

There is another hypothesis which will perhaps please many persons better than the one which we have just examined;—it is that of Chichester, who gravely assures us that, in his opinion, popery is indigenous to the Irish soil, and that it springs from the very nature of the country. He is right in a certain respect. There is nothing in that dear old land which does not savor of popery: her green fields, the streams that water her valleys, the wells that bubble up by the roadside, all have in them a certain taint, a certain odor of Catholicity which fills the heart and becomes part of the system. There is scarcely an inch of her soil which has not been pressed by the feet of her apostle, or which has not drunk the blood of her martyrs; her graveyards are filled with their relics; her venerable ruins carry you back to the times of old when our fathers slept in the shadow of the church; one feels when traversing it that he is in a Catholic land, and, if he be a Catholic, he feels proud of his country even in the midst of her sorrows and humiliations.

But though these causes may each have contributed more or less to keep alive in the Irish people an inextinguishable love for their faith; nevertheless,

he who would seek the true reason of the existence of that unexampled devotion must raise his thoughts from earth to heaven. Human motives could never have sufficed, for they would have disappeared when stronger ones were brought into action. No, it was no human motive, no paltry feeling of national dislike, which infused such courage into the Irish race, and enabled them, like the primitive martyrs, to sacrifice home and country, friends, property, and life, for their ancient creed; it was the grace of the Most High which was poured into their hearts; it was the spirit of St. Patrick that had descended upon them,—that spirit, which in earlier days had filled the land with confessors and virgins, and which now covered it with martyrs;—that spirit which has survived indestructible to our own times, animating us to imitate the heroism of our fathers;—that spirit which, I trust, will ever be transmitted to the latest descendants of the Irish race, to be prized by them as their distinctive glory, to be valued beyond all that this world can give or take away, and to be impressed so deeply in their hearts that neither length of time, nor distance in space, will be able to diminish its strength or cool its ardor.

We pass over the workings of the penal laws,—those cruel laws, 'the best contrivances ever devised

by the perverted ingenuity of man, for the degradation of the human soul and intellect." During those centuries of persecution, the Irish Church did not bend before the storm. When learning was proscribed at home, she sent her sons abroad to be prepared for the holy ministry. Louvain and Salamanca, Rome and Paris, take the place of our early schools, and in those distant retreats did young Irishmen prepare for martyrdom. A gleam of hope shone upon the Church during the early days of the Catholic Confederation, in 1642; but it was only a gleam, and was soon extinguished by the streams of blood which Cromwell caused to flow over the land. Then the ill-fated struggle for the Stuarts came, with the capitulation of Limerick, and its articles violated almost before the ink with which they had been written, had time to dry. Then a long, hopeless period of prostration, for some fifty or sixty years,—followed by small concessions to the Catholics, as soon as the booming of the cannon from Bunker's Hill had been heard on the other side of the Atlantic. Finally the struggle of so many years, for emancipation,—the hopes and the fears, the disappointments and reverses, succeeded by the triumph of the great O'Connel, who wrested from a tory ministry and an unwilling sovereign, the charter of our nation's religious rights. Then again

came bright hopes,—dazzling visions for a time flitted before the eyes,—the spirit of the nation seemed to have been completely aroused in the call for entire freedom, and Ireland appeared to be advancing with immense strides towards the great object of her wishes. This was in 1843. Soon, alas! a sad change came over the bright prospect. Famine and pestilence made their appearance. The principal subsistence of the country was destroyed, and poverty had not wherewith to repair its loss. Bad food, unwholesome diet generated disease—the cholera then showed itself. From one end of the land to the other, famine and pestilence strode triumphantly. The country was as the garden of Eden before them, behind them a desolate wilderness. The churchyards were crowded with their victims, and of those who survived the dreadful scourge many fled for refuge to other shores. The Irish ports were filled with our countrymen flying from the homes of their fathers, and the quays resounded with the shrieks of the friends of the emigrants. But why refer to these sad facts? For this reason. In the midst of the direst woe and sorrow, the Irishman had still one comfort left,—he was not entirely forsaken or abandoned,—for he still possessed his faith and his religion. In the desolate gloom of his cabin, where scarcely a rushlight was burning,

on his feverish bed where his limbs ached with agony;—in the midst of his little ones who crowded around him, asking for bread, and he had none to give them;—or on the high seas, when, nigh heart-broken, he cast one last look of anguish and despair on the green fields of his country which he was never again to behold;—in all these scenes of desolation and of misery, he found a soothing balm in the principles of his religion, which strengthened and supported his wounded spirit, and cheered him with the consoling hope of a fairer and a lovelier home beyond the grave, "where the wicked cease from troubling, and the weary are at rest."

How wonderful are the ways of God! When we saw this constant flow of our countrymen from their native land, we looked on with fear and terror, for we thought that our nation was about to perish; while our enemies spoke with exultation of the "Irish Exodus." Yet these emigrants were, in the mind of God, destined to become apostles to make known to nations buried in darkness and in sin the beauty of his Holy Law, and to extend Christ's kingdom and the glory of his Church even to the extremities of the world. They carried with them in pure and honest hearts a well-spring of deep, ardent, and generous faith, and wherever their footsteps tarried they raised the cross on high, and

flung to the breeze the banner of man's salvation. In every clime—upon every land—the footprints of those Irish emigrants are visible. On the burning plains of India,—amid the snows of Canada,—and back in the Far West among the prairies, the little chapel, or magnificent church, raises its belfry or steeple as a memorial of Irish faith; and the bell, which sends its musical tones through the air, proclaims afar that children of Erin are gathering at its call. In the early ages of our history our priests and monks were the emigrants whom Ireland commissioned to go forth and till the land of the Lord's vineyard, and make it fructify a hundredfold. Over a thousand years have glided by and the part allotted to Ireland seems to be unchanged. She still sends forth her workers and her toilers. They are no longer, it is true, inmates of monasteries, and of convent cells;—they are the children of the people,—but the work allotted to them seems almost the same, although brought about somewhat indirectly. Along with the material labor which has contributed so much to the temporal prosperity of the countries which sheltered them, they gave also spiritual succor, and contributed to the moral well-being of those nations by their honesty and purity.

The people, however, did not come alone. Their priests also came. The Irish people and Irish priests

have never been disunited—they lived, and loved, and died together,—and so we find the Irish priest in every clime inseparable from his flock. Thus has Divine Providence drawn good out of evil, and b the poverty and sufferings and privations of Irelana have many nations been enriched.

But Ireland has not, in the mean time, forgotten herself. The Church delivered, by the act of emancipation, from the fetters of the penal laws, has labored, with almost superhuman efforts, to overcome the evils which three centuries of wicked legislation had entailed upon her. She had been prevented during those dismal times from founding schools,—her first care is directed to this essential point. Out of her poverty she contrives to open free schools for the gratuitous education of the children of the poor. The society of the Christian Brothers is founded in Waterford for the instruction of poor boys;—the Presentation order follows, in Cork, for that of girls; and through the blessings of a merciful Providence, both orders soon multiply in an extraordinary manner, and various establishments are founded throughout the country. Nor does she merely care for the poor:—she also labors to instruct the wealthy. After a terrible famine has desolated the land, the Irish Church has still courage enough to undertake the building of a Catholic university for the educa-

tion of the higher classes. One would imagine that those who had so often stigmatized and branded her as a foe to science and to human progress, would then reach her helping hand and labor with her to complete so mighty a work. Alas! no,—on the contrary obstacles of every kind are thrown in her way—all that influence, and wealth, and power, and mockery could do to prevent her was tried, but in vain. They were asked for bread,—they gave only a stone: they were asked for a fish—they gave a scorpion. But its sting shall not prove dangerous to the Irish Church, but rather to that spirit of bigotry which has ever warred upon true learning and true religion—to that spirit of prejudice and unreasoning hatred which ever seeks to annihilate the rock of Christ, but finds only its own ruin. The Irish Church blessed by St. Patrick, strengthened by the prayers of the thousands of her children now dwelling in glory, shall go on victorious over all her enemies, and despite of violence and seduction shall continue faithful to the lessons and doctrines which 1400 years ago were preached to her by the touching words of her glorious patron saint.

"Send forth, sad isle, thy reaper bands!
Assert and pass thine old renown:
Not here alone—in farthest lands—
For thee thy sons shall weave the crown."

"Arise, long stricken! mightier far
Are they that fight for God and thee,
Than those who head the adverse war!
Sad prophet! raise thy face and see!
Behold, with eyes no longer wronged,
By mists the sense exterior breeds,
The hills of heaven all round thee thronged
With fiery chariots and with steeds!

"The years baptized in blood are thine;
The exile's prayer from many a strand;
The wrongs of those this hour who pine
Poor outcasts on their native land;
Angels and saints from heaven down-bent
Watch thy long conflict without pause;
And the most Holy Sacrament
From all thine altars pleads thy cause!

"Oh, great through suffering, rise at last
Through kindred action tenfold great!
Thy future calls on thee, thy past
(Its soul survives) to consummate.
Let women weep; let children moan:
Rise, men and brethren, to the fight;
One cause hath earth, and one alone:
For it, the cause of God, unite!" *

Would to God that all the children of St. Patrick would ever prove true to this mission confided to

* Inisfail, a poem by Aubrey de Vere.

them!—would that they never forsook the cause of God and of his holy Church! What good might be done—what a harvest of merit might be reaped in this vast country, if Catholics would act according to their belief,—and show forth their faith in the beauty of their works. Twelve men, long ages ago, went forth to announce to the pagan world the saving truths that would regenerate it. One man converted Ireland. Xavier, in India, converts hundreds of thousands of souls. How many souls are perishing around us for want of succor! how many whom the Church might have pressed to her bosom, if they could only be taught where she might be found. No doubt the difficulties are many—the obstacles to be overcome are great: but our courage must increase in proportion.

God's grace is as mighty now as in olden times. The Church has as much need of children; and the blood of the Redeemer is pleading as powerfully before his Father. The enemies of Holy Church, in the mean time, are busy and active. No means are left untried to overturn her. The press sends forth its myriads of infidel, irreligious, or licentious publications: history is made to tell falsehoods: books, even of geography and mathematics, are corrupted. Shall we then remain idle? Shall the children of St. Patrick and of the Saviour show less fidelity and

energy, than the children of Voltaire, of the world, or of the devil? Is the cause of God less honorable than the cause of error and of sin? "Let us then be up and doing."

Let us bear in mind that faith without good works is dead: that the profession of the true religion is not a subject of boasting,—nor even a subject of joy unless it be accompanied by a holy life,—and that "not they who say Lord, Lord, shall enter into the kingdom of heaven, but they who do the will of the Father who is in heaven."

Our first duty, therefore, is to attend to our own sanctification,—to lead good and pious lives,—to discharge faithfully all our obligations to our neighbors and to our Creator,—and then God shall not be blasphemed among the nations on our account. It was one of the reproaches frequently addressed to the Jews by their prophets, that their evil habits and sinful lives dishonored the Almighty before the pagans. Alas! might not the same reproach be urged against many Catholics, who, by their scandalous conduct, bring disgrace upon their religion, dishonor the saints whom they pretend to reverence, and disedify those who are outside the Church. If many are brought into the Church by the zeal and piety of some of her children,—thousands are kept out by the wickedness of others. Every thing, then,

that our conscience and faith condemn, ought to be avoided; and the laws of God and those of man faithfully kept. Like to the primitive Christians, whatever sufferings or persecution may be inflicted on us, let it be for our faith, and not for evil deeds. "For what glory is it, if committing sin and being buffeted for it you endure? But if doing well you suffer patiently, this is thanksworthy before God, for unto this are you called: because Christ also suffered for us, leaving you an example that you should follow his steps."* Then poverty and hardships will be cheerfully borne; drunkenness, the bane of our race, the destroyer of our dearest hopes, will be carefully avoided; the sacraments will be frequented, and happy minds and happy homes will be the blessed fruits; and the children of St. Patrick shall then be worthy of their glorious saint and patron.

As a necessary consequence of the preceding truths, faith and religion must be cherished with zeal; every thing that would tend to weaken its force or stifle its ardor, must be avoided. All irreligious and immoral books should be shunned as a pestilence; good schools, as far as possible, provided for the children; and principles of respect and veneration for every thing holy implanted in their

* 1 Peter, ii. 20, 21.

minds from their tenderest years. Let there be no dallying with error; no compromises made with falsehood; let human respect be warred upon, and a manly courage, an unflinching honesty and truth be the standard of our lives. Beyond riches and all worldly advantages we must prize our faith; it is the inheritance transmitted to us by our fathers, and preserved for us at the price of their blood. Let others boast of their wealth and their inventions,—we will glory only in our faith. Let them boast of their horses and their chariots,—we will put our trust in the name of the Lord. Every recurring festival of St. Patrick shall bring to our souls new courage to defend the faith which he first taught us;—and the little shamrocks which we wear in our bosoms shall appear to the world as the symbol of our belief in the Most Adorable Trinity. We shall not rejoice on that day as worldlings do, nor offend God by banqueting and rioting, but with that holy joy which becomes children who wish to bless their Father for the greatest of his gifts. Like the Psalmist we will say, whenever St. Patrick's day comes round: "This is the day which the Lord hath made, let us exult and rejoice therein."

This will be the true way to honor our national saint, to imitate his virtues. He was sober, chaste, fond of prayer, zealous for the glory of God, and

burning with love for the salvation of souls:—as his children, let us go and do likewise. Let us either cease to claim him as our patron, or let us live in a manner worthy of him. "Let us," said Augustine, "either cease to praise the martyrs and saints for their great deeds, or let us labor to imitate them." This will be the result of the study of our saint's life,—as it ought to be of every great man's actions, for of the saints the following words are far more true, than of the great men whom the world loves to honor:

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us,
Footprints in the sands of time;
Footprints which, perhaps, another
Sailing o'er life's stormy main,
Some forlorn and shipwrecked brother,
Seeing shall take heart again."

But the lives of God's great men are still more efficacious;—they do not merely point out the road in which we should walk, they also procure for us the light and grace to enable us to walk therein. From the midst of their glory in heaven they look down with compassion and love upon their children still struggling for the crown, and they come with holy thoughts, and kind inspirations to cheer the

hearts of the weary toilers, and console the spirits of the desponding. To Patrick we will pray. He does not forget his long-loved Irish children. "The voices of the Irish" are still echoing in his ears. We will pray that he may watch over the Irish church which he himself planted,—that he will protect her through the storms and tempests which it may be still her destiny to brave;—that he will guard her children from seduction and apostasy;—and that wherever their lot may be cast, his spirit may hover round them, his maxims may ever guide them, his example may ever encourage them, his reward may ever crown them.

"Holy Saint Patrick, Father of our Faith,
Beloved of God!
Shield thy dear Church from the impending scathe,
Or, if the rod
Must scourge it yet again, inspire and raise
To emprise high,
Men like the heroic race of other days,
Who joyed to die."*

* T. D. McGee.

APPENDIX I.

ST. FIECH'S METRICAL LIFE OF ST. PATRICK.

I.

Genair Patraic i nem Thur,
Asseadh ad fét hi scëlaibh,
Macan sé m-bliadharn decc
An tan do bhreth fo dheraibh.

II.

Succat a ainm hitrubhradh
Cidh a atair ba fisse,
Mac calpuirn mic Otide
Ho Deocain Odisse.

III.

Baisë bliadhna bi foghnamh
Maise doine nïs tomledh
Bitar le cothraighe,
Ceathar trebha dia fognadh.

IV.

As bert Uictor fri gniadh
Milcon, teseadh far tonna
Forruibh a chois for sind leic
Maraidh dia aes ni bronna.

I.

Natus est Patricius Nemturri
Ut refertur in historiis,
Fuit annorum sedecim
Quando ductus in captivitatis ærumnas.

II.

Succat nomen ei primo impositum erat
Quantum ad patrem attinet sciendum fuerit,
Filius Calfurnii filii Otidii
Nepos Diaconi Odissii.

APPENDIX I.

ST. FIECH'S METRICAL LIFE OF ST. PATRICK.

I.

Patrick was born at Nemtur [stories,
Is the meaning (*substance*) of what is recorded in
A youth of sixteen years [tivity.
At the time (*to him*) of his being carried into cap-

II.

Succat *was* his name at the well (*baptism*).
(Of) who his father was, this (*is*) the knowledge,
He was son of Calpurn, son of Otidus,
Who was son to the deacon Odissus.

III.

He was six years in (*slavery*) servitude:
The food of men he ate not.
There were besides him (*Patrick*) miserable,
Four of his family (tribe) in his slavery.

IV.

Victor made a covenant with the servant
Of Milcho, to go over the waves:
He (*Victor*) placed his foot on the stone;
There remain after him the impression.

III.

Annis sex erat in servitute
Escis hominum (nempe gentilium) non vescens
Ideo vocatus Cathraige
Quia quatuor familiis inserviebat.

IV.

Dixit Victor angelus servo
Milconis: ut trans mare se conferret.
Pedem imposuit supra petram
Ibique exinde manent impressa ejus vestigia.

v.

Do faidh tar ealpa uile
De mhuir, bo hamhra reatha
Comdh fargaibh la *Gearman*
Andeas an deiscort leatha.

vi.

An-innsibh mara toirrian
Ainis indibh, ad rimhe,
Lëghais cannóin la *Gearman*
Is eadh ad fiadhad line.

vii.

Do cum n-Erenn dod fetis
Aingil *de* hi fithis,
Menic it chithe ifisibh
Dos mcfed arithisi.

viii.

Ro po cobhair don D-Eren
Tichta Patraic for Oclat:
Ro clos cian son an garma
Macraidhi caille fochlad.

ix.

Gadhadair co tisseadh in noebh
Ar a nimthised lethu,
Ar atin taradh o cloean
Tuath a h-Eren do bheathu.

v.

Profectus est trans Alpes omnes,
Trajecto mari; (quæ fuit felix expeditio)
Et apud Germanum remansit
In Australi parte Latii.

vi.

In insulis maris Tyrrheni
Mansit: uti memoro
Legit canones apud Germanum
Sicut testantur historiæ.

vii.

In Hiberniam venit
Admonitus angelorum apparitionibus

V.

He proceeded over all the mountains
To the sea; prosperous was his flight:
He dwelled at (*by*) the seas with German;
Afterwards in the southern part of Letavia.

VI.

In the islands of the Tyrrhenean sea
He tarried in them for a time (*period*):
That he read the canons with German,
As what is recorded in lines (*writings*).

VII.

Towards Ireland (*he sees in a vision*) do proceed
Angels of God in an assembly (*or gathering*):
Often he saw in visions
That he should return (*to Ireland*) again.

VIII.

A relief to (*the*) Eire was
The coming of Patrick to Foclat.
He heard the distant sound of the calling
Of the children of the wood of Foghlad.

IX.

They entreated of the saint to come
Upon his leaving Letavia, [to turn
For the purpose of commanding the people of Eire
From evil to eternal life.

Sæpius in visionibus videbat
Se debere denuo eo redire.

VIII.

Salutaris erat Hiberniæ
Adventus Patricii ad Fochlaidios
Audiebat a longe vocem invocantium
Infantium de silvis Fochlaid.

IX.

Rogabant ut ad eos veniret sanctus
Qui discurrebat per Latium
Ut converteret ab errore
Populos Hiberniæ ad viam vitæ.

X.

Tuata h-Eren Tairchantais
Dos nicfead Sithlaith nua,
Meraidh co ti amartaige
Bidh fás tír temhrach.

XI.

A Dhruidh ar Laoghaire
Tichta Patraic ni cheiltis,
Ro firad ind aitsine,
Ina flatha as beirtis.

XII.

Ba lëir Patraic cumbebha,
Ba sabh innarba cloeni,
Ised duargoibh a Eua
Suas de sech threbhah doeani.

XIII.

Immuin agus Apocapalips,
Na tri coicat nos canad
Pritchad, batset, arniged,
Do moladh Dé in anad.

XIV.

Ni con Gebéd fuacht sine
Do shess aidche hillinnibh
For nim consena a Righe,
Pritcais fri de indindaibh.

X.

Vates Hiberniæ vaticinabantur,
Adventurum tempus pacis novum,
Quæ duratura sit in perpetuum.
Unde deserta foret Temorea sub silentio.

XI.

Sui Druidæ Loegario
Adventum Patricii non cœlabant
Adimpleta sunt vaticinia
De domino quem predicabant.

XII.

Clarus erat Patricius usque mortem.
Extitit et strenuus in exterminandis erroribus.

X.

The people of Eire, it was foretold,
Would see a spiritual new day (*time*)
That would last to the end of time.
The country of Tara (*it was foretold*) will be deserted.

XI.

His Druids on (*from*) Leary
The coming of Patrick concealed not.
Most true were the prophecies
To their sovereign they declared.

XII.

Pious was Patrick till death,
He was powerful in expelling evil:
This is what spread his praise (*worth*)
Up to every nation of mankind.

XIII.

Hymns, and the Apocalypse,
And the three fifties of psalms he habitually sung.
He preached, baptized, and prayed:
From the praising of God he ceased not.

XIV.

The sharpness (*bitterness*) of the cold of the weather did not stop him;
He stood by night in the waters (*pools*) to keep;
For a watchful, heavenly, or clean conscience to
He preached by day on the hills.

Ex hinc merita ejus exaltata sunt
Supra nationes hominum.

XIII.

Hymnos et Apocalypsin
Et tres quinquagenas *psalmorum* in dies canebat
Prædicabat, baptizabat, orabat,
Et a laudibus Dei non cessabat.

XIV.

Nec temporis algor impediebat
Quo minus maneret de nocte in mediis aquis.
Ad cœli potiundum gaudium
Prædicabat de die super collibus.

XV.

Hi slán tuaith benna-bairche
Nis gebhe Dhtart, na lia
Canadh Céad psalm cech naidhche
Do Righ aingel fo Gnia.

XVI.

Foidh for luim iaramh,
Ochus cuilche fhliuchimme,
Ba coirthe a rithadart
Ni leic a corp e timme.

XVII.

Pritcadh sóscela do cách
Do gnih mór fearta i Leathu
Iccaid luscu la trusca
Mairbh dos fuisceadh beathu.

XVIII.

Padraic prioteais do Scotuibh
Ro cheas mór seath i Leathu
Immi co tisat do brath
In cách dos fiüc do beathu.

XIX.

Meic Eimhir, meich Eirimoin
Lotar huile la ciseal,
Fos Zolaic in tarmchosal
Is in mórchathe nisel.

XV.

In fonte Slan ad aquilonem juxta Bernaboirche
(Qui fons nunquam deficit)
Decantabat centum psalmos singulis noctibus
Regi angelorum inserviendo.

XVI.

Cubabat postea super nuda petra
Cassula amictus madida
Saxum fuit ejus pulvinar
Sic arcebat a corpore remissionem.

XVII.

Prædicabat evangelium populis,
Multas virtutes et signa simul operatus :

XV. [Boircho

In converting (*the people of*) the country of Benna
He did not take (*feel*) lukewarmness; amidst its rocks
The singing of a hundred psalms each night
To the King of angels he performed.

XVI.

He went on (*over*) a bare stone afterwards,
And a wet coverlet about him.
It was his sins to banish
He did not allow his body to get into heat (*or warmth*)

XVII.

In preaching the gospel to every one (*all*)
He wrought more miracles in Letavia:
He healed the blind with fasting,
The dead he raised to life.

XVIII.

Patrick during his preaching to the Scots (*Irish*),
Suffered greater hardships compared to Letavia,
That they might come to judgment
In (*a state of*) holiness worthy of (*eternal*) life.

XIX.

The sons of Heber and the sons of Heremon
All followed the devil;
Yet *the host* of the Devil rolled (*wallowed*)
In the great (*battles*) road of (*to*) hell.

Curabat cæcos et leprosos:
Mortuos revocabat ad vitam.

XVIII.

Patricius prædicabat Scotis
Passus multos labores in Latio
Ut venirent in die judicii
Quos convertit ad vitam æternam.

XIX.

Filii Emeri, Filii Erimonii,
Omnes seducti a dæmone,
Quos et recondidit Sathanas
In magno puteo infernali.

XX.

Conda tanic in T-apstal
Do faith gidh gaethe dëne
Pritchais tri fichte bliadhna
Cröich crist do thuathaibh Fene.

XXI.

For thuath h-Erenn bai temnel
Tuata adhorta idhla,
Ni chraitsed in Fhirdheacht
In i *Trinoite* fire.

XXII.

In Ardmacha fil righi
Is cian do reracht Emhain,
Is cell mor Dun-leth-glaisse
Num dil cidh dithribh Temhair.

XXIII.

Patraic dia mboi illolhra
Ad cobra dol do Mhache.
Do lluidh Ainger al a cenn
For sed a meadhon laithe.

XXIV.

Do faith fa dheos do Uictor
Ba he arid ralastur,
Lassais immuine imbai,
Assan tein ad galastar.

XX.

Donec advenit apostolus
Qui eos preservavit, licet turbines vehementes
Qui prædicavit annis sexaginta
Crucem Christi populis Feniorum.

XXI.

Super populos Hiberniæ erant tenebræ
Populos adorantes idola
Non credebant in veram Deitatem
Trinitatis veræ.

XXII.

Ardmacha est regni sedes
Futura æterni nominis populis Emaniæ

XX.

Until the apostle arrived
He proceeded though the winds were severe.
He preached threescore of years
The cross of Christ to the people of Fenias.

XXI.

Over the peoples of Eire was darkness;
Peoples adoring idols:
They believed not in the true divinity—
In the true Trinity.

XXII.

In Armagh is sovereignty,
And a head (*in chief*) for the government of Emania,
And the great church (*Kilmore*) of Dundalethglass.
It is not pleasant that tribeless be Teamar.

XXIII.

Patrick, after he was in sickness (*had got sick*),
For comfort, was going to Armagh;
But there sat an angel on his head
On the way, in the middle of the day.

XXIV.

He went southward to Victor,
He was the guardian of his safe keeping.
Blaze did about him (*the place*) where he was
And out of (*from*) the blaze he spoke:

Et est ecclesia celebris in Dundalethglas
Nec gratum quod Temoria deseratur.

XXIII.

Patricius quando cepit infirmari
Desiderabat ire Ardmacham
Sed Angelus Dei ad eum venit
In via in medio diei.

XXIV.

Venit versus Austrum ad Victorem angelum
(Is fuit qui eum accersivit)
Rubus in quo angelus erat exarsit
Et ex eo ipsum alloquebatur.

XXV.

As bert ordan do Mache,
Do Crist atlaighthe buidhe
Do chum nimhe mor raga,
Ro ratha duit do guidhe.

XXVI.

Immon do roeghu it biu
Bid luirech didin do chach,
Immuit illathiu mesa
Regait fir n-Erend do brath.

XXVII.

Anais Tasac dia aēs
An tan do bert Comain dó
As bert mios nic fead Patraic
Briathra Tasaigh nir bu gó.

XXVIII.

Samh aighis crich fri
Ar na cate les oca:
Co cenn bliadhna bai soilsi,
Ba he sitlaithe foda.

XXIX.

An cath fechto i m-Beatron
Fri tuait Canan la mac Nun,
Assuith in grian fri Gabon
Asseadh at fet littre dun.

XXV.

Dixit angelus regimen sit penes Ardmacha,
Christo propter hæc gratias age;
Ipse ad cœlos venies;
Impetrasti adeo quæ petieras.

XXVI.

Hymnus decantatus tibi jam viventi,
Erit lorica protectionis populis;
In die judicii te comitabuntur
Hiberni ad supremum judicem.

XXVII.

Remansit Tassachus post eum,
Quando ministravit communionem ipsi,

XXV.

"There is given rule to Armagh,
To Christ (*for this*) give thanks.
For to (*in order*) the great heaven to reach,
Happy for you was your petition."

XXVI.

"A hymn which you sang
Will be a protecting coat of mail to all:
In the day of judgment with (*about*) thee
Will go the men of Eire to be judged."

XXVII.

Tasach remained after him
When (*the time*) he gave communion to him,
And said, Patrick would not come back.
The words of Tasach were not false.

XXVIII.

Brighten did the end with (*of*)the night,
On the being spent of the lights (*Tapers*) with them
To the end of a year there were lights—
It (*the year*) was the happy, long days.

XXIX.

In the battle fought in Bethoran [Nun,
With (*against*) the tribes of Canaan by the son of
Stood the sun over Gabaon,
Is what sacred letters (*scriptures*) tell us.

Dixit quod communicaturus esset Patricium
Nec prophetia Tassachi erat falsa.

XXVIII.

Posuit tenebras nocti
Ita quod apud eos erat indeficiens lux
Spatio unius anni continuata lux erat
Et ista continuata dies et prolongata erat.

XXIX.

Prælium gestum in Bethoron
Contra populum Cananeorum per filium Nun
In quo stetit sol contra Gabaon
Ut referunt sacræ litteræ nobis.

XXX.

Huair assuith la h-iesue
In ghrian fri bás ina clóen,
Ciasu threbech be huisse
Soillse fri betsecht an noebh.

XXXI.

Clerich Erend do llotar
Dairi Patraic as cech sét.
Son in ceatuil fos rolaic
Con tuil cách uadhibh for sét.

XXXII.

Anim Patraic fria chorp
As iar sæthaibh ro scarad,
Angeil dé i cet aidhee
Arid fethis ceannadh.

XXXIII.

In tan conhualai Patraic,
Ad ella in Patraic naile,
Is malle connucc aibhset
Do chum hisu mac Maire.

XXXIV.

Patraic cen airde nuabhair
Bo mör do maith ro meanuir,
Bith ingellsine meic Maire,
Bha sengaire in genuir. genuir.

XXX.

Quandoquidem sic steterit Josuæ
Sol ad cædendos iniquos,
Esto triplo major; sit hæc [sancti.
Lux, potiori jure concedenda erat in morte hujus

XXXI.

Clerici enim Hiberniæ confluebant
Ad celebrandas exequias Patricii undique
Sonus concentus superni [bentes.
Reddebat ipsos sopore irruenti ubi humi decum-

XXXII.

Anima Patricii a corpore
Post labores separata est,

XXX.

Whereas (or *when*) stood for Joshua
The sun for the death of the wicked,
Threefold cause her (*his*) being
Giving light on the birth of the saint.

XXXI.

The clergy of Eire went
To wake Patrick from every way (*direction*):
The sound of the singing (*of angels*) even drowned
The singing of each of them (*the clergy*) on his seat.

XXXII.

The soul of Patrick with (*from*) his body
Was, after his labors separated.
Angels of God on the first night
Watched him, in an assembly, incessantly.

XXXIII.

When (*the time*) Patrick died
Did swoon (*die*) the other Patrick,
And together went their spirits
To Jesus the Son of Mary.

XXXIV.

Patrick, void of the height of pride,
Great were the benefits he devised (or *taught*).
He lived in (*the*) friendship of Mary's Son;
Cause of joy was the (*his*) birth.

Angeli Dei prima nocte,
Excubias circa ipsum protinus agebant.

XXXIII.

Quando decessit Patricius
Venit ad Patricium alterum
Et simul ascenderunt
Ad Jesum filium Mariæ.

XXXIV.

Patricius absque elationis nævo
Multa bona excogitavit
In servitio filii Mariæ
Felicibus natus est auspiciis.

APPENDIX II.

HYMNUS ALPHABETICUS S. SECUNDINO EPISCOPO

I.

Audite omnes amantes Deum sancta merita
Viri in Christo Beati, Patricii Episcopi:
Quomodo bonum ob actum similatur angelis,
Perfectamque propter vitam æquatur apostolis.

II.

Beati Christi custodit mandata in omnibus;
Cujus opera refulgent clara inter homines,
Sanctumque, cujus sequuntur exemplum mirificum;
Undè et in cœlis Patrem magnificant Deum.

III.

Constans in Dei timore et fide immobilis,
Super quem ædificatur ut Petrum Ecclesia;
Cujusque apostolatum à Deo sortitus est,
In cujus portæ adversum Inferni non prævalent.

IV.

Dominus illum elegit ut doceret barbaras
Nationes, ut piscaret per doctrinæ retia,
Ut de sæculo credentes traheret ad gratiam,
Dominumque sequeruntur sedem ad æternam.

V.

Electa Christi talenta vendit Evangelica,
Quæ Ibernas inter Gentes cum usuris exigit:
Navigii hujus laboris, tum operæ pretium
Cum Christo regni cœlestis possedit gaudium.

VI.

Fidelis Dei minister, insignisque nuntius,
Apostolicum exemplum formamque præbet:

APPENDIX II.

THE ALPHABETICAL HYMN OF ST. SECUNDINUS

I.

All you who love God, hear the holy merits
Of a man in Christ blessed, Bishop Patrick,
How for his good deeds he is compared with angels,
And for his perfect life he is equalled to the Apostles.

II.

Blessed Christ's commands in all things he keeps;
His works shine bright among men,
And the saint whose wonderful example they follow,
Whereby in heaven also, God, the Father, they magnify.

III.

Constant in God's fear, and in faith fixed,
Upon him is built, as on Peter, the Church,
And his apostolate from God he received,
To whose detriment the gates of hell do not prevail.

IV.

The Lord him elected to teach barbarous
Nations, that he would fish by doctrine's nets,
That from the world believers he would draw to grace,
And the Lord they would follow to the eternal abode.

V.

Christ's chosen gospel talents he vends,
Which among the Irish Gentiles he requires with interest,
Of the pilotage of this labor, as of the work the reward,
With Christ, of the celestial kingdom possess he the joy

VI.

God's faithful minister, and illustrious messenger,
Apostolic example and model he gives,

Qui tam verbis, quam factis plebi prædicat Dominum,
Ut quem dictis non convertit, actu provocet bono.

VII.

Gloriam habet cum Christo, honorem in sæculo:
Qui ab omnibus ut Dei veneratur Angelus:
Quem Deus misit, ut Paulum ad Gentes, Apostolum,
Ut omnibus ducatum præberet regno Dei.

VIII.

Humilis Dei ob metum spiritu et corpore,
Super quem, bonum ob actum, requiescit Dominus:
Cujusque justa in carne Christi portat stigmata,
In cujus solâ sustentante gloriatur cruce.

IX.

Impiger credentes pascit dapibus cœlestibus,
Ne qui videntur cum Christo in via deficiant:
Quibus erogat panes, verba Evangelica,
Cujus multiplicantur, ut manna, in manibus.

X.

Castam qui custodit carnem, ab amorem Domini:
Quam carnem templum paravit sanctoque spiritui,
A quo constanter cum mundis possidetur actibus:
Quam ut hostiam placentem, vivam offert Domino.

XI.

Lumenque mundi accensum ingens, Evangelicum,
In candelabro levatum, toti fulgens sæculo,
Civitas Regis munita supra montem posita,
Copia in qua est multa, quam Deus possidet.

Who, as by words, so by deeds, to the people, preaches the Lord;
(*So*) that, whom by language he converts not, by good works he stimulates.

VII.

Glory hath he with Christ, honor with the world;
Who by all is venerated as an angel of God,
Whom God has sent (*to the Irish*) an apostle, as Paul to the Gentiles,
That to all, guidance he would afford to God's kingdom.

VIII.

Humble, because of his fear of God, in spirit and body,
Upon whom, for his good works resteth the Lord;
And in his pure flesh Christ's marks he bears,
In bearing whose cross alone he glories.

IX.

Diligently the faithful he feeds with flesh celestial,
Lest they, who are seen with Christ, on the way become weak;
To them he distributes as bread the gospel precepts,
In whose hands like manna they are multiplied.

X.

Chaste he guards his flesh through love of the Lord;
Which flesh, as a temple he prepared, and (*that*) for the Holy Ghost,
By whom he is constantly possessed with pure deeds,
Which flesh as a pleasing offering, living he presents to the Lord.

XI.

And he is a light of the world, burning, great, evangelical,
In a candlestick, raised, shining over all the age,
A city of the king, fortified, on a mountain placed,
In which is great abundance, which God possesses.

XII.

Maximus quoque in regno cælorum vocabitur
Qui quod verbis docet sacris, factis adimplet bonis.
Bono præcedit exemplo, formaque fidelium
Mundoque in corde habet ad Deum fiduciam.

XIII.

Nomen Domini audenter annuntiat gentibus,
Quibus lavacri salutis æternam dat gratiam:
Pro quarum orat delictis ad Deum,
Pro quibus, et Deo dignas immolatque hostias.

XIV.

Omnem, pro divinâ lege, mundi spernit gloriam,
Qui cuncta ad ejus mensam æstimat quisquilias;
Nec ingruenti movetur mundi hujus flumine,
Sed in adversis lætatur, cùm pro Christo patitur.

XV.

Pastor bonus ac fidelis gregis Evangelica
Quem Deus Dei elegit custodire populum,
Suamque pascere plebem divinis dogmatibus;
Pro qua, ad Christi exemplum, suam tradidit animam,

XVI.

Quem pro meritis Salvator provexit Pontificem,
Ut in cœlesti moneret clericos militiâ,
Cœlestem quibus annonam erogat cum vestibus,
Quod in divinis impletur sacrisque affatibus.

XVII.

Regis nuntius, invitans credentes ad nuptias,
Qui ornatur vestimento nuptiali indutus;
Qui cœleste haurit vinum in vasis cœlestibus,
Propinansque Dei plebem spiritali poculo.

XII.

The greatest also in the kingdom of heaven will he be called,
Who what by sacred words he teaches, *the same*, fulfils by [good works,
He excels in good example, and model of the faithful,
And in a clean heart hath he before God confidence.

XIII.

The name of the Lord boldly he announces to the Gentiles
To whom of the laver of salvation he gives the eternal grace,
For whose sins he prays to God,
For whom to God he also offers worthy victims.

XIV.

For the divine law, all the world's glory despises he,
Who all things *compared to his table* he deems trifles,
Nor is he moved by the rushing current of this world,
But in adversity rejoices, as for Christ he suffers.

XV.

The good and faithful shepherd of the evangelic flock,
Whom God selected to guard God's people,
And to feed his people with Divine dogmas;
For which *people*, after Christ's example he gave up his life.

XVI.

Whom for his merits the Saviour raised *to be* Pontifex
That in heavenly warfare he might teach clerics,
To whom he distributes *celestial* bread with *vestments*,
Which *duty* is concluded by divine and sacred admonitions.

XVII.

The King's messenger, inviting the faithful to the marriage feast,
Who is ornamented, being clad in the nuptial robe,
Who takes the *celestial* wine in heavenly vessels,
And pledging the people of God in the spiritual cup.

XVIII.

Sacrum invenit thesaurum sacro in volumine,
Salvatorisque in carne Deitatem pervidet:
Quem thesaurum emit sanctis perfectisque meritis,
Israel vocatur hujus anima videns Deum.

XIX.

Testis Domini fidelis in lege Catholicâ,
Cujus verba sunt divinis condita oraculis,
Ne humanæ putrent carnes esæque a vermibus,
Sed cœlesti salientur sapore ad victimam.

XX.

Verus cultor et insignis agri Evangelici,
Cujus semina videntur Christi Evangelica,
Quæ divino serit ore in aures prudentium,
Quorumque corda ac mentes Sancto arat Spiritu.

XXI.

XPS. (Christus) illum sibi elegit in terris vicarium,
Quem de gemino captivum liberat servitio,
Plerosque de servitute quos redemit hominum,
Innumeros de Zabuli obsolvit dominio.

XXII.

Ymnos cum Apocalypsi, Psalmosque cantat Dei:
Quosque ad ædificandum Dei tractat populum,
Quem legem in Trinitate sacri credit nominis,
Tribusque Personis unam docetque substantiam.

XXIII.

Zonâ Domini præcinctus, diebus ac noctibus
Sine intermissione Deum orat Dominum:
Cujus ingentis laboris percepturus præmium,
Cum Apostolis regnabit sanctis super Israel.

XVIII.

The sacred treasure in the sacred volume he found,
And in *his* Saviour's body the Deity he clearly saw,
Which treasure he purchased with *his* holy and perfect merits;
Israel is called, his soul-seeing God.

XIX.

The Lord's faithful witness in *the* Catholic law,
Whose words are preserved with *the* divine oracles,
Lest human flesh would rot and be eaten by worms,
But *that they* be seasoned with savor for a sacrifice.

XX.

A true and distinguished cultivator of *the* evangelical land,
Whose seeds are seen *to be* the Gospel (*or of the Gospel*) of Christ;
Which, with *his* divine lips, he sows in the ears of the wise,
Whose hearts and minds he ploughs with the Holy Ghost.

XXI.

Christ, him for himself, selected on earth as vicar,
Whom, when captive, he frees from twofold slavery;
A great many he redeems from the slavery of men,
Innumerable he has released from the dominion of Satan.

XXII.

Hymns with *the* Apocalypse, and the Psalms of God he chants,
And which he announces to edify the people of God,
Whom he believes *to be* the law in the Trinity of the Sacred Name,
And in THREE PERSONS, ONE SUBSTANCE, he teaches.

XXIII.

With the girdle of the Lord begirt, days and nights,
Without intermission, God *the* Lord he prays,
Whose reward *for* his great labor he will obtain;
With the holy Apostles he shall reign over Israel.

APPENDIX III.

HYMNUS QUANDO COMMUNICARENT SACERDOTES.

Sancti venite,
Christi Corpus sumite,
Sanctum bibentes
Quo redempti sanguinem.

Salvati Christi
Corpore et sanguine,
A quo refecti,
Laudes dicamus Deo.

Hoc sacramento
Corporis et sanguinis,
Omnes exuti
Ab inferni faucibus.

Dator salutis,
Christus filius Dei,
Mundum salvavit,
Per crucem et sanguinem.

Pro universis
Immolatus Dominus,
Ipse sacerdos
Existit et hostia.

Lege preceptum
Immolari hostias
Qua adumbrantur
Divina mysteria.

Lucis indultor
Et salvator omnium,
Præclaram sanctis
Largitus est gratiam.

Accedant omnes
Pura mente credùli,
Sumant æternam
Salutis hostiam.

Sanctorum custos
Rector quoque Dominus,
Vitæ perennis
Largitur credentibus.

Cœlestem panem
Dat esurientibus,
De fonte vivo
Præbet sitientibus.

Alpha et Omega,
Ipse Christus Dominus
Venit venturus
Judicare homines.

ST. PATRICK'S DAY.

BY REV. F. W. FABER.

(Air—*St. Patrick's Day.*)

All praise to St. Patrick, who brought to our mountains
The gift of God's faith, the sweet light of his love;
All praise to the shepherd who showed us the fountains
That rise in the heart of the Saviour above:
For hundreds of years,
In smiles and in tears,
Our saint hath been with us, our shield and our stay:
All else may have gone,
Saint Patrick alone,
He hath been to us light when earth's lights were all set,
For the glories of faith they can never decay;
And the best of our glories is bright with us yet,
In the faith and the feast of St. Patrick's Day.

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There is not a saint in the bright courts of heaven
More faithful than he to the land of his choice;
Oh, well may the nation to whom he was given,
In the feast of their sire and apostle rejoice:
In glory above,
True to his love,
He keeps the false faith from his children away
The dark false faith,
That is worse than death,
Oh, he drives it far off from the green sunny shore,
Like the reptiles which fled from his curse in dismay;
And Erin, when error's proud triumph is o'er,
Will still be found keeping Saint Patrick's Day.

Then, what shall we do for thee, heaven-sent father?
What shall the proof of our loyalty be?
By all that is dear to our hearts, we would rather
Be martyred, sweet saint, than bring shame upon thee.
But oh! he will take
The promise we make,
So to live that our lives by God's help may display
The light that he bore
To Erin's shore:
Yes; Father of Ireland! no child wilt thou own,
Whose life is not lighted by grace on its way;
For they are true Irish, oh! yes; they alone,
Whose hearts are all true on St. Patrick's Day.

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A Popular life of Saint
Patrick, apostle and
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